

MAPLET'S
GREEN
FOREST
—
561.











17144. M.S. Case. I

very rare

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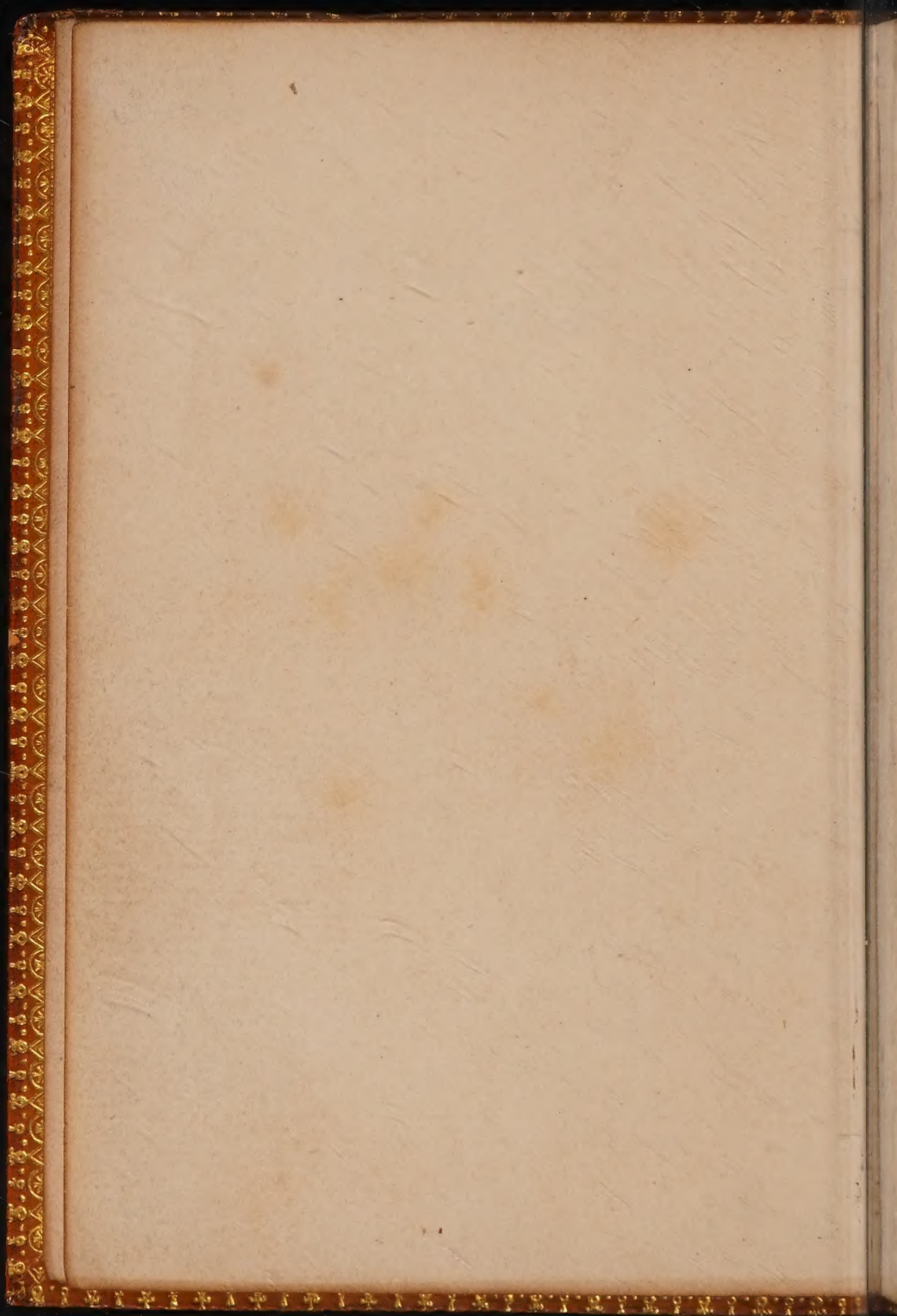
N. xxi

16/m

S.T.C 17296

M.S.C I

Moss 1.07



A greene Forest,

or a naturall Historie,

Wherein may bee
scene first the most
sufferaigne Vertues

in all the whole kinde
of Stones & Mettals:

next of Plants, as of

Herbes, Trees,

& Shrubbs,

Lastly of Brute Beastes, Poules,

Fishes, creeping Wormes &

Serpents, and that Alphaz

betically: so that a Table

shall not neede.

Compiled by John Napelet, M.

of Arte, and student in Cambridge:

entending hereby h God might

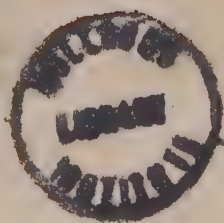
especially be glorified: and

the people firdered.

Anno. 1567.

Imprinted at London,

by Henry Denham.



To the Right Honourable,
Lord, Lord Thomas, Earle of Sus-
sex, Viscont Fitzwalter Lorde of Egre-
mont, and of Burnell, Knight of the most
Noble order of the
Garter,
Justice of the Forrestes & Chases, from Trent
Southward, and Captaine of the Gentle-
men Pensioners, of the house of the,
Queene our Soueraigne
Ladie,



Athyllus, he of
Samos (moste
honorable Lord)
was one whiche
the Poet Ana-

creon sang alwayes of, minding
him in euery song for a certaine
conceit of worthinesse which he
thought was in him : Likewise
Ligurinus was alwayes one at

A.ij. the

The Epistle

the ende of Horace his pen and
mouth. And as a report goeth
(and many Romaine Histories
shew the same) Numa & Ser-
uius are by Poets commended,
vp to the Orbes of the Firma-
ment or Skie : where they saye
they liue as they list: whose bread
is Nectar, and drink Ambro-
sia, a sugred and confect kinde of
Wine, which is serued oute in a
faire Goblet or Cuppe by a faire
waiting Boy named Ganime-
des. These Poets figured here-
by (most Honorable Lord) that
any of the nine Muses, whatso-
euer

Dedicatorie.

• euer kinde of Harpe they vsed,
it should be strung and tuned so
that it mought reach to Diates-
feron, the onely note of Noble
mens commendation. And so doe
I gather, it is best vsed. I here-
upon nowe wishe that although
Anacreon be gone, I had yet his
Harpe: for then would I now set
and tune it many Notes higher
than euer could be in the prayse
of Bathyllus, or Horace in the
testimonie of Ligurius: For I
would vse it to recognize and re-
gester the memoriall of Yours
such absolute Vertues. But sith

A. iij. this

The Epistle

*this Harpe is denied me: and the
verie Instrument which I nowe
sound of, is not as I would it were,
my intent notwithstanding and
not my possibilitie is to be consi-
dered. Yet rather then I should
haue shewed nothing at al of bet-
ter testomonie of my good will to-
wards your Honor, this shall suf-
fise me (vntill hereafter I may do
better) to vse so simple a sound.
And if so be I could worthilye cō-
mende you (as those Poets did
Numa and Seruius) to highe
Olympus: you should surely by
such our meanes come by some of
their*

Dedicatorie.

*their Iuncketts that they haue:
But this would I rather be done,
by message had to and fro from
these (which way Hercules v-
sed with Hyla Thiodamant
his Sonne: Apollo with Hya-
cinth: Diana with Hyppoli-
tus:) then that you enioying the
presence of those, our Countrie
should lacke you, such hir orna-
ment and beautifying. Therefore
for their better remembrance of
you, I will do so much at the least
as to signifie vnto them your cog-
nissance the faire bright Starre:
which besides that, hath his bid
A.iiij. signi-*

The Epistle

signification. But to leaue these:
and although Typhis and Iason
be bolde: yet I hope (moste
Honourable Lorde) I haue not
theirs, but Vatienus his face.
Whose simple Treatise of mine,
when I was excited to bestow it of
your Lordship, I straight wayes
gathered with my selfe that you
were not Licinius the Empe-
rour which was malicious toward
the learned: neither yet Britan-
nion, an vtter enimie to the mo-
ther Science, and hir daughter
Discipline: neyther yet Va-
lentinian; but rather contrari-
wise

Dedicatorie.

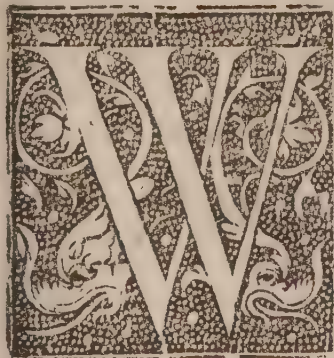
wise Iulius Cæsar, excelling
both in Martiall prowesse, and
also serious after the inquisi-
tion of good Discipline: or else
Iulianus: or Marcus Aure-
lius. Which small gift of mine, if
your Lordshippe take in good
worth: I shall be encouraged af-
ter a while to enrich these: and
to attempt muche greater and
better hereafter, so soone as I
shall attain to a little more ripe-
nesse. And thus ceasing to trou-
ble your Lordshippe any more I
make an end: desiring G O D to
blesse you in all his giftes, both
ghostly

The Epistle
ghostly and bodilye : and to con-
tinue you in long life and true
Honour, to his glory; the helpe
and assistance of others :
and your owne, and
endlesse comfort.
Amen.

Your Honors humble Orator,
John Maplet.



The Preface to the *Reader.*



Whatsoeuer things (sayth Cardane) are of Natures tempering and dighting, either in the earth his closet or entrayles, or within the water (being all boide of feeling and mouing) may well bee deuided and sorted into these foure kinds: Earthes Liquors or Juices, Stones, Mettalles. Earthes,

saith Dioscorides in his fift booke (as also the same Authoz abouesaide) haue their difference eyther in colour, in smell, in saueur, or else otherwise in other their vse & purposes. Proper or pertinent to earths are many & sundrie kindes and sorts, as those which either are in house with them, and fare as they fare, as Sande, which Plinio nameth the lightest earth, as others: or those which are neuer absent from the earth but are intermedled with the water, as Alume, which of some is called the earth his salt, as salt it selfe and such like. In earthes are diuers dispositions and farre diuers effects (which thing Dioscorides pursueth abundantly) there are also reckned diuers names of diuers kindes: as that of Cretria a famous Citie in the Ile of Cubea, hath his sett and disposition of colour and shew ashie like, and is in his kinde in operation a soze binder, besides this marueilously colde. And that that is plentiful in Chium in Cubea also (for there is of this name besides this, two more, one a Citie of Caria, and another in Rhodes by Triopia) in effect and working

The Preface.

is farre otherwise, which being aplied or bled in medicine, drieth by and burneth. The like dissent is in porcions of ground with diuers Inhabitants of opposite quarters & Climates, which by commo name they cal earthes, as in Samia is a most tough earth like to that natural Lime which is called Bitumen. But let vs come to Brimstone which is father of Mettals: as Mercurie or Quicksiluer their Mother. Brimstone saith Harmolaus in Greeke is called Cheion. Plidoze will haue it called Sulphur, for that it soone renneth on fire. It groweth (as they both agree) in the ples of Aeolia betweene Sicilie & Italie: that is best that groweth in Melus a towne of Thessalie which Nicus the Athenien captaine, wanne by famishing the inhabitants: Further, it groweth within the Hilles of Mesopolitane, companions of those which be called Leucogei. Harmolous saith, that there be foure kindes heareof. The first which is called Apuron liue Alume, & this is solide and most massy: almost on clottes, which kind onely Philicious vse. The second which is called Bouslus a lumpe like mettall. The third is called Egula bled commonly of Fullers to make their wull and yarne whight. The fourth which is called Cauton which they vse in the wicke of Lampes of Dyle & Candels. Thus much of this.

Quicksiluer in Greeke is called $\gamma\delta\rho\alpha\rho\gamma\gamma\alpha\varsigma$, it is as Cardane saith, a certaine water made thick not by heate, bycause it is not hardened, neither by colde, for then should it be epyther in the stone his kinde or else in the mettals: but with most thinne and pure yearthly parte. whereby it cometh to passe, that it is so heauie, so cold, so bright and cleare, so liquide or renning. It is rather mingled or tempered after a certaine sorte, & that his owne, then congeled or compound, for as much as it is both liquide and fluxible. The reason he sheweth why this kinde, (as is also the water) are in figure round: for that they refuse

The Preface.

in their fellowship brought or any mixture of pearth. It sercheth & seketh to the very bottom of ech thing. It is for his rawe mixture, of some called metal Inconcret. And as it is with yse which dissolueth, then when it vanissheth away, and doth not vanish till it be dissolued: in like sorte both this (but more principally, all metalles) which doe endure well till that they be molten. Dioscorides saith, that this Quicksilver is most found in silver quarries or mines: & is then found whē Silver is digged vp: some wil haue it founde in Mines by it selfe. It is best of all preserved and kept in those vessels that be of Glasse, of Leade, or of Tin and Silver. All other matter of whatsoeuer kinde it is of, it eateth through & floweth forth. It is a deadly drinke ouerlading & breacking in sunder the inwarde partes with his swaight, in remedie wherof many haue taken forth with wine and wormewood, and haue bene holpen.

But nowe to the second part of our first & former deuision. Liquores or Juices be Oyles, wines, and whatsoeuer else is watric or of y water & aire. They be called Liquores, for cyther being actually moistened, or else by powre & possibilitie. ¶ But now let vs speake somewhat ingenerallpe (as we haue of the other two) of Stones, which supplied in our first deuision, the third rometh. Of Stones some be more base and common: other some more Precious and rare: but the common Stone hath his name and vocable (if I may so say) hurtfoote, for that it is in moving from place to place & iourneying the footes pain and grieve. The common stone hath almost infinit kinds which offer themselves euerie where, and therefore to speake of them particularly, or in seuerall sort, it were both tedious and without delight: we mought therefore so haue sorted Stones that wee mought haue made some of them both base, and common: other some base, but not yet common: lastly of all some neither base nor common but altogether rare
and

The Preface.

and precious. Of the first sort are all these that are so plentiful with vs and without estimation : of the seconde sort is the Dumelle concrete of froth as Iasidoze witnesseth, verie colde of nature and in working so colde as he sayeth, that it beeing cast into a Hoggeshead of wine and continuing there a while taketh from the wine his natural heate. Of the last and chiefest sorte are all such as are of greatest price, & for mens estimation spent on them, called Gems or Jewels: as is that which they call Dionysius stone in spots ruddie: and be speckled round about, as that of Phrygia, in colour swanne : in waight heauie : in vertue hid and secret : as that of Arabie, as white as Iuorie: without spot or specke : as likewise the Sanguinarie which in Greeke is called Amatites: which being well chafed and rubbed, bleedeth. After this sort it hath pleased Dame Nature thus to deal in eche kinde, thereby to shewe hir cunning. But now let vs go to the last part of our deuision. Mettals and those of the mettallick sort, sayth Cardane lie close for the most parte in Mountaines, in maner like to the bzaunch or body of a tree: and are nothing else but the earths hid & occult Plants, hauing their roote, their stock or body, their bough & leaues, & be in all these partes proportionally dispersed: further he sayth, that both Stones and Mettals haue these foure partes as those that be necessarie to their beeing and increafe: a Roote, Barcke, substance, and vaines. The Stone his Roote sayeth he, is eyther some other Stone out of the which it groweth, or else the earth: & Mettals Roote is eyther Mettal, or some thing Mettallick. Their rinde or barck saith he, doth differ manifestly fro & rest of their substance, both in outward place and hardnesse. Their vaines doe appeare manifestly. But thus much suffice vs to haue spoken of the whole as concerning diuision. Now let vs come nigh eche of them, and especially touch the best of them, leauing the rest, for as much

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much as it is our purpose not to seeke in all things
what may be saide of all, but especially and princi-
pallye to see what is in them especiall and princi-
pall. And therefore we were about to haue named
this our Booke the Hegemonie, of Natures three
middle Daughters: For that in them all, that is
sought forth, than the which there is nothing better,
nothing more excellent in all the whole kinde: For
such is γ Greeke word, Hegemonia, as if you would
say Principatus: The best and chieftest of the whole.
Those other two, that is yearthes and Liqueores,
we purposedly omit: onely couetouse to bestowe and
employ in this first Booke (but as brievely as we can,
and in order as chaunceth) our trauaile and diligence
in inquisition after Stones and Mettals: not that
which I would, but that which I may for my pooze
skill & knowledge: not to teach or shew the learned,
howe in this point Nature hath wrought (for that
were as the prouerb is, γ Sow to Minerva:) But
to record & repeate in maner of Storie, with the resi-
due of men simple & plaine: And I cannot tell how
it may somewhat helpe those that be learned also, If
they shall espie and consider but the effect and prooffe
of these. I therefore desire a Reader not learned, but
vnskilfull: yet rather learned then immoderate.

For the one wilbe an impudent rayler: the
other although hee findeth fault, yet
shal a man haue him reasonable able
herein to stay himselfe. Thus
much of this Preface,
nowe to the residue
of our matter.

Farewell.

Our Chieft Authors herein.

Ælianus.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Ausonius.	Plinie.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar ⁹ .	Theophrast.
Isidore.	Volateranus with
Iorach.	others.
Laurentius Lippius.	

Psalme. 104.

*O Lord howe meruellous are thy
woorkes : in wisdom hast thou
made them all, the earth is full
of thy riches.*

A pleasaunt Discourse with
the chiefe kindes particu-
larlye of Precious Stones,
Plants, Beastes, & Foules,
after the order of the Alpha-
bet, neuer heretofore
in Print.

The first Booke.

Of the Adamant Stone.

The Adamant is a Stone of Inde,
small and rare, in colour like to Iron,
but in cleare reflection and representa-
tion of image more Christall like: It
is founde in bignesse of a Walnut, and neuer
aboue: It yeldeth oz giueth place to nothing,
neither is it heat by yron oz fire. Wherfore the
Greekes call it *Fickleforce*, for that it can not be
brought vnder. But whiles it is inuincible oz
can not be wonne that way: yet notwithstanding
with the warme and freshe blood of the
Goate, it breaketh and riueth in sunder. It dis-
fereth from the Lode Stone for that the Ada-
mant placed neare any yron, will not suffer it
to be drawen away of the Lode Stone. Dia-
corides saith that it is called the Stone of re-

The first Booke,

consolation and loue: for (saith he) that woman that hath withdrawne hir loue from hir husband, by this, is brought to loue him anew: yea, it goeth furder: for it is said to giue prouise whether she be chaste or no: for if she be say they, she shall whilest she is in sleepe embrace hir husband through the working of this stone, if not, she shall sleepe and go back from him.

Of Alabaſter.

A Labaſter, as saith Iſidore, in his .xvi. booke and fift Chapter, is a white kinde of ſtone dield, and beſpotted among with diuers & ſundrye colours. Hereof are made veſſels to keepe and containe all Ointments vncorrupt, wherein they be moſt purely and ſafely preſerued. It groweth about Thebis and Damascum, and eſpeciallye that which is whitest. But the best of this kinde is brought from Indie. It being borne about one, say ſome, keepeth him in amitie and charitie with all men.

Of the Amitiſt.

The Amitiſt alſo groweth in Indie: It is Princes among thoſe Gemes that be Purple coloured. Diaſcorides ſayth, that there be five kindes thereof: but that which is Purple coloured, hee reckoneth the chiefeſt. His force

or vertue auaisleth against drunkennesse, it keepeth a man waking, and driueth away ill cogitations and thoughts, it sharpeth the vnderstanding. And is also one of those sortes that is easie to engraue in.

Of Achates.

A Chates is a kinde of Gemme, but black sit colour, enterlined here & there with white vaines: and it is called Achates of a certaine flood of that name in Cicilie, about the which flood this Achates was first found. There is a certain kind hereof scene somtimes in Crete as Diascorides witneseth, hauing strokes on eche side like to blew vaines. There is another kinde in Indie bespotted on euerie parte with spottes like bloud. That of Crete is said to make a man gracious, and to bring him in fauour. That of Indie is good for the eyesight it remedieth venome, and being put into the fire is odoriferus.

Of the Stone Albeston.

A lbeston is a stone of Archadie, in yron colour, hauing gotten his name of the fire, for that it being once set on fire, can neuer after be quenched or put out: Whereof in olde time was built that kind of worke Merchant-

The first Booke,

call, whereas the Gentiles being once taken in sacriledge, dyed. Ildore sayth in his. xvj. booke, that in a certaine temple of Venus there was made and hong bp such a Candlesticke, wherein was a light burning on that wise, that no tempest no? stozme could put it out, & he beleueth that this Candlesticke had some what of Albeston beset within.

Of the stone or Gem

Alabandine.

The Gem Alabandine, as sayth Dioscorides, had first his name of Alabanda, a countrie in Asia, whose colour sayth he resembleth the Hearbe Calcedonie : but it is somewhat more rare and in colour cleare.

Of the precious stone Absistos.

Absistos is black, maruellous waightie, bestroked and beset with red vaines : This being once heate, keepeth hote seauen whole dayes after, as Ildore recordeth.

Of Amatites.

AMatites is that kinde of Gemme, that touching a mans Vesture or Garment, it maketh it able to resist fire : so that it being afterwards cast into y^e fire hath no power to burne, but

but through the fires brightnesse becommeth more bright it selfe. Thus saith Isidore in his xvj. booke.

Of Argirites.

ARgirites is a kinde of Gem, that in colour and shew is like to Silver, giuing also apparance of golden coloured Grauell, his figure or forme is foure square: his vertue such as the Adamants is. The Mages suppose that it had this name of his power or abilitie in brideling and keeping in perturbations and troubles.

Of Asterites.

ASterites is a Gem: but white, keeping close within it selfe light, and sheweth it forth but little, even as the Starre doth: but to hym that beholdeth it thoroughly, it sheweth him the Sunnes manifolde reflexions.

Of Astrion.

AStrion is a Gem, founde first in Indie, of verie nigh consanguinitie with the Chrystal, in whose Centre or middle point: as saith Dioscorides, a certaine light is sene shining, without reflexion much like to the Moone. The same Autho^r also thinketh that this light that it hath, it taketh of the starres, against y^e which

The first Booke,

It is helde.

Of the Berill.

Berill is a Stone rare, but not so precious, for it alone groweth in Indie: it is sounde Greene like to the Smaradge. It is first found also raw and rude without eyther good looke or pleasant shewe, but after wards it is better polished of them of Indie, and they vse to polish it in maner and forme of Angle or Corner, to the intent that through y^e dulnesse of his olone colour, this maner might shew some glittering the light hauing his stay in euerie eche corner: Some say, they fashion it at the first, seauen cornered: and other wise they say it shimmereth not. There is also another kinde of Berill, which of the Greeke worde is called *Golden Berill*, as sayth Dioscorides, whose interchauged Greene colour resembleth almost the wan and yelow colour of Golde. They say that this being bozne aboute a man, and being put now and than to his eyes, kepeth a man out of perill of his enemies.

Of Brasse.

Brasse is a kind of mettall, one of those seauē that are compounde of Waxstone & Quicksilver; and is called Es of the Ayres resplende-
thing:

thing: The Brimstone that is proportionally
brought in this (as in all other Metalles) is
most earthie, nothing pure, hauing his colour
red and as it were burned: Quicksiluer, it hath
but meanelly, grosse also and nothing subtile.
Yet this kinde of Mettall being well purged &
scoured, sodden also and washed from all his
infections may be made regular, & brought to
what point you will. Of all other Metalles,
this is most soundable for his shrill and harde
noise: With this therfore, as that which was
most plentiful in y^e former time, they eared and
tilled their ground, but after that Iron and the
residue of Metalles by succession were found,
this kind ceased in that and such like vses. So
even as the yeares chaunge: so also doth things
themselves chaunge, as well and wisely sang
the Poet.

Of Calcedon.

Calcedon, is a kind of stone pale and wan,
of dull colour, almost a meane betweene
the Berill and the Iacinct. It hath thre on-
ly kinds: whereof euery one of them is almost
impossible to be grauen in. It being well cha-
fed and warmed will draw to it, a strawe or a
rushe. It is as they say, the Lawyers and A-
rators friend, and others who pleade causes.

The first Booke,

Of Ceraunium.

Ceraunium is a stone like to the Christall, bespotted with blew, and is found in Germanie: There is another of this founde in Spaine firelike and like to a flame: his sufferauntie is, that being safely and chastly bozne aboute a man, kepeth him safe and p̄serueth him from Thunder and Lightnings, likewise the house wherin he is: and is other wise effectuous to bring a man in sweete sleepe.

Of the Corall.

The Corall groweth in the red Sea, and so long as it is and hath his being in the waters, it is a kinde of Wood, but by and by after that it is taken forth of the water and cometh into the ayre (and his reach) it hardeneth, and becommeth a stone. His boughes vnder the water are espied white and tender: and being by chaunce through holdefast Nets in part or parcell brought to lande, chaunge also their colour and become red, and for their feeling, are as hard stones. Isidore in his. xvi. booke. The Mages reporte that it resisteth Lightnings. Therefore euen as much worth and of estimation as is the precious Margaret, that, that cometh from Indie, so much worth and in estimation

matiō, likewise is the Coral wth them of Indie. Hereof are said to be two onely kindes, the one red & the other white: this last is neuer found in bignesse & in length more than halfe a foote: that other often bigger and longer. They say that it is of power to rid vs from all diuelishe dreames and pieuisly fantasies.

Of the Cornellis.

The Cornellis is one of those sortes that be somewhat rare also, but not so p^{re}cious, and is in colour red almost like to the Corall. It being hong about the neck, or wo^{rn}e vpon the finger, is said, in all kinds of reasoning and disputation, to appease the partie that weareth it, and to keepe him from childish b^{ra}wlings.

Of the Carbuncle.

The Carbuncle is a stone very p^{re}cious, so called so² that (like to a fierie cole) it giueth light, but especially in the night season: it so warreth with the pupill or the eiesight, that it sheweth manifolde reflexions. It hath as some say. xij. kindes: but those most p^{re}cious that come nigh the Carbuncles nature: it is found in Libia.

Of the Cristall.

The

The first Booke,

The Cristall is one of those stones that shyneth in euerie part, and is in colour warrie. Isidore saith, that it is nothing else then a congeled Ice by continuance frozen whole yeares. It groweth in Asia and Cyprus, and especially vpon the Alpes and highe Mountaines of the North Pole. It engendzeth not so much of the waters coldenesse, as of the earthinesse mixt withall. His propertie is to abide nothing in qualitie contrarie to it selfe: therefore it is delighted onely with colde

Of the Chrusopasse.

The Chrusopasse is a Stone of Ethiope, which in the day light shimmereth not, but in his qualitie lieth hid: In y^e night time when darcknesse ariseth, it then bewrayeth his owne and peculier qualitie. In the night time it is flamelike, in the day time yelow or wan.

Of the Diamond.

The Diamond is one of those that be counted something precious, it is in colour almost Chrystallike but somewhat more resplendishing, and is as good (if it be of any bignesse) as a looking glasse. Iorach calleth it an other eye: such certaintie & truth giueth it in things done in his presence.

Of the Dionise.

The Dionise is black or rather browne, all bestrowed with bloudie strokes or vaines. It being put saith Isidore in Wines, maketh them fragrant, or wel smelling, and is thought in his sinel or sauour to remedie dronkenesse.

Of Dracontides.

Dracontides as his name also mentioneth, is plucked forth of the heade or bzaine of a Dragon, which onely is in bright and fierie colour (as sayth Isidore,) as long as, it is come by, the Dragon being alieue: wherfore the Magicks skilled in this point, cut it forth out of the Dragon his bzaine, he being by meanes cast in to sleepe. The moste bolde and aduenterous men, are said, to seeke out the lurking holes of the Dragon, and whilest that the Dragon is from home, these men bestrew his Lodge with certaine Graine, which being receiued of the Dragon, bringeth him into a deade sleepe. And whilest they haue thus brought their purpose to passe they rippe in sunder the noddle of his head to take forth the Gem, and after that solv it by againe and so depart.

Of Dradocos.

Dradocos

The first Booke,

DRadocos is a kinde of Stone verie pale, yett as shimmering withall, as the Berill. It is saide to bring to a man feare of Diuels and other straunge thoughts fantasticall: It being applyed and layde vpon a dead man, loseth his operative vertue. Wherefore they call it, the holy stone, for that wheras Death frequenteth, or taketh, it bitterly abhorreth.

Of Echites.

EChites is a stone both of Indie and Persia, which in the shore and Sea bankes of the Ocean, in the verie bosome of the Indian and Persian Sea, it is found: it is in colour Violet like: And there is a paire of them, Male & Female, and be most commonly found both together in the Eagles nest, without the which the Eagle can not bring forth hir yong: and therefore kepeth them, as most necessarie in this behalfe alwaies in hir Nest. These stones bound to a womans bodie, being with childe, do hasten childe birth. And Iorach saith, that if any man haue these or one of these, and put it vnder that mans meate or trencher that he suspecteth to be in fault of any thing: If that he be guiltie, he shall not be able through this to swallowe downe his meate: If not saith he, he may.

Of Efestides.

Efestides is in colour and phisognomie verie shamefast and childish, which beeing had and caried about the stomack, or heart, keepeth a man safe from all perill and endamaing. Diascorides sayth, that if it be helden against the Sunne beames, that then it is verie fire, but being throwne into the water, it leaueth boyling, & by little and little waxeth very colde.

Of Elutropia.

Elutropia is a Gemme, in colour græne, or grassie, in part coloured and bespotted with Purple speckes & bloud coloured vaines. This is a marvellous Jugler, for it wil cause things obiect to be presented to our eies as it listeth. At being put into a Basen of water chaungeth to a mans eyesight the Sunne his beames, and giueth them a contrarie colour. Being also moued and beaten in the ayre, maketh to appeare a bloudie Sunne, and darkneth the ayre in maner of an Eclipse: and therefore it is called *Eloutropia* as you would say, the Sunne his enimie. There is of this name also a certaine Hearbe which Enchaunters & Witches haue oftentimes vsed, and doe vse, as also that aboue
said

The first Booke,

said, whereby they haue mocked and deluded many, which by meanes and working of enchauntmēt, haue so dazeled the beholders eies, that they haue gone by them inuisibly.

Of Ematites.

EMatites is a stone somewhat ruddie, somewhat sanguine, found both in Affrick, in Indie and in Arabie : so named for that it resolueth & chaungeth oft into a bloudie colour : and is called of some stench bloud, for that it stoppeth his vent or course of flowing.

Of Enidros.

ENidros, is meane or small in bignesse, continually sweating or dropping, neither doth it for all this melt away or is lessened : of the which the Lapidare hath this note and tune as followeth.

*Perpetui fletus lacrimis distillat Enidros
qui velut ex pleni Fontis scaturigine manat.*

Distilling drops and teares full oft
That *Enidros* the Stone doth drop :
Which as out of a Fountaine full,
Doth alwayes runne and neuer stop.

And here question might be moued why it doth not banish or war lesse, through such daily flowing. The aunswere is for that his vertue

tue

the oꝛ woꝛking doth bind and thicken the aire, that which is next to it, and so bringeth it to his owne nature, part by part in his oꝛder.

Of Gagates.

GAgates is of the precious soꝛt also, which was first found in Sicilie in a certain floud called Gagatus of the which it toke his name: although that in Britannie, it is a good great & somewhat common as Isidore saith: It hath two kindes, the one russet in colour, and the oꝛther black, this last easie to be fiered, and as smokie as Frankinsence. It being left in the place where Serpents bꝛæde, dꝛieth them cleane away. And Dioscorides saith, that this being put into y^e dꝛink of a Maide oꝛ Widgeon will easilye giue you iudgement whether that she be a true and right Maide yea oꝛ no. For saith he, after that she hath dꝛunke of this and doth not anone after make water, but can continue, then take hir and esteeme hir a pure Virgin, and contrariwise, if she doe not continue and stay herein some season, iudge of hir otherwise.

Of Galactites.

Galactites is a stone in colour ashie, in taste verie sweete & pleasant, which being pꝛes-
sed

The first Booke,

fed or gowned, yeeldeth and giueth a certaine
Milkie and watrish humoz, as saith Isidore:
This being kept in close, and shutte vp in the
mouth, desturbeth and letteth the minde. Fur-
der, it being bound to a Romans thigh, cau-
seth easie deliuerance in childe bed.

Of the Gem.

I Must needs before I iourney any further
or hasten to other, somewhat speake of the
Gem: for that we haue beene occasioned and
shall be hereafter to vse it as the generalltie or
notion of the name and stock in these kindes.
It is called a Gem saith Isid. for that it shyneth
and is smooth as the Gum. This hath his
best beautifying in the varietie and interpla-
cing of colours, & it is called precious, for that
it is rare: all things that be rare are precious.
Neither is it to be marueiled why eche Gem is
precious, sith that al and singuler are not with-
out their diuine vertue. Of Gemmes, some
are found in the earthes vaines, & are digged
vp with Metalles: some are cast vp to lande
and brought thither from the Sea his bottom,
and their place of generation is vnknown:
other some are bred and found in the bodies &
bellies of Foules, Fishes, Creatures & Beasts
of the earth, Serpents and such as creepe my-
raculously

raculously by God & prouident nature in their
maner of working tasked. But in this kinde
as in al others we must take heed of Sophisti-
cation: for to discern & iudge truely the right
Gem from the counterfayted, is the significa-
tio of a most ruining man. It hath bene seene
that in stead of a Smaragde some haue had so-
phistred and counterfayted Glasse: Wherfore
let not colours deceiue thee: aswell greene to
eiesight is the Glasse as the Smaragde, thou
must take heede as the Poet biddeth, much co-
louring is there and many deceites.

Of Gelacia.

GElacia is a Gem berie white, hauing the
figure or shew, likewise the bignesse & qua-
titie of an Hailestone, and is of such excessive
coldenesse that by no meanes of fire had and
applied thereto it becommeth whote.

Of Geratites.

Geratites is a kinde of stone black, but his
vertue exceedeth and is aboue his colour:
If any man carrie this in his mouth close, he
may tell what euerie man thinketh of him: as
sayth the Lapidare. It also maketh amiable
and bringeth him into others fauour that hath
it about him.

The first Booke,

Of Golde.

GOLDE is the heade of all other Mettalles, and is in the chiefeſt degré that Nature inſtituted Mettals by ripeneſſe and perfection at the laſt to come vnto: but euen as by ſtoppes and lets, partly by ſuch imbecilitie as is within vs, and about vs, partly by enuious & cleane contrarie diſpoſition of the Ayre and Planets in their Orbes, fighting and ſtriving with vs ſomewhile, & anone againſt vs: we be many of vs cut off before we come to olde age, the laſt degré of Nature, ſo that we can not attaine to this laſt, throught ſuch our hinderances and impediments: ſo there is order and wayes to order in al Mettals from the firſt to the laſt, from the moſt vile and baſe, to the moſt precious & richeſt: which kinde of order and degré euerie Mettal although it were of the raweſt and baſeſt ſort, ſhould attain to in his due time, were it not for impediments and hinderances, either of colde and barraine ground, or for lacke of the Sunne his purifying and ripening, or for infection of ruſtie and copperous Mineralles being nigh neighbour to them: or for ſuch other ſtoppes, whereby they ſtoppe and ſtay, and ſo become groſſe for lacke of their naturall and firſt growth and tidineſſe in ripening. Iſido.

ſayth

sayth that it is called Golde of the Ayze for that
 that the Ayze being stroked shimmereth the
 more. It is naturall to all Mettalles that they
 shine and looke bright, especially being moued
 and helden in the light. The Hebrewes call
 this Mettall *Ophar*, & Greekes *Chrysolos*. Aristotle
 sayth in his fourth booke of *Meteoros*, that
 this kinde as all the rest proceedeth and is com-
 pound of *Wrimstone* the verie subtillest and
 red, and *Quicksilver* also as subtile, but white,
 and this last verie smallie and proportionally.
 Amongst al Mettals there is none more solide,
 more compact then this is: and therefore it be-
 ing put into the forname doth not euaporate (as
 other thinges doe) neyther doth it leese of hys
 waight. It is more ductile & easie to be brought
 to what poynt you will then any of the other.
 For vpon a Stith with a Mallet it is brought
 into most thin lease or plate without rupture
 or breaking. There is nothing to looke to so
 beautifull as this, neyther is there any thing so
 pure. The Physicians say that it comforteth
 and expelleth all superfluities in the bodie, and
 is effectuous against the Leprosie. Likewise
 his lease buried in wine maketh it aduylable
 against diseases & consumption of the Splene,
 and other perturbations Melancholike. Like-
 wise Incision or Aduision done with an In-
 strument

The first Booke,

Instrument of Golde is better than of any other Mettal or matter, for it kepeth the place of vlti-
on, free and cleare from yll smelling and ran-
cozing. There is also a certaine vaine of the
earth, or whether a man might call it a kinde
of stone, easily digged vp and broken, hauing
the verie looke and face of Golde, and of some
is the stone Arsenick, & is wrought as I thinke
of Arsenicum, which also they call the golden
earth. But this Arsenicum is double, one
ashie colour, and the other as we aboue saide,
in colour like Golde. The first is vsed to me-
dicine, for it hath power to dissolue & to purge:
And besides that, they say it is vsed to Dynt-
ments depilatiue.

Of the Iasper.

The Iasper is a Gem verie Greene, like to
the Smaragde, but of a litle more grosse co-
lour. Isid. saith that this hath. xviij. seuerall
kinds and he calleth it the Greene stone. That
of Cypria, (saith Harmolaus) is more duskie
coloured and grosse: That of Persia is like to
the Ayre, for the which it is called *Aerizula*:
That of Phrygia is purple coloured: There
hath bene in auncient time seene a Iasper
in waight. xj. Dunces. There is also in the
heade of the Serpent Aspis found a litle stone:
much

much like to the Iasper of maruailous vertue, which some by cutting away the first letter, haue called Aspis. It is thought to haue so many wayes in working as it hath kindes.

Of the Facinct.

The Iacinct is blew, and of nigh neighborhoo with the Saphire. This is a maruailous turncote, for that it doth conforme it self to all settes and dispositions of the Ayre, for being helde in the cloudie and darke Ayre, becommeth also cloudie and darke: and being in the bright and cleare Ayre, becommeth also both bright and cleare. It is taken to be medicinal, to giue vigour and strength to the lims, to encrease the sinewes, and to prouoke quiet and sound sleepe.

Of Fris.

IRis is a kinde of Stone Mathematicallye wrought, as being digged vp in forme five cornered, which at the first was found nigh the red Sea: but is now found in many places, as in Germanie, in Irelande, and in the North parts and quarters, and is of colour as cleare as the Crisfall. It is called Iris for likelode to the Rainebow, which being touched & stricken of the Sunne his beames, vnder any couert,

The first Booke,

both represent and shewe both the figure and colours of the Rainebow vpon the wall next to it, and that oppositely as Dioscorides saith. It hath the same force and working that the Berill hath, but is not in quantitie so great.

Of Iron.

IRon in Latin is called a feriendo Ferrum, for that through his hardnesse it strykeh, molifieth, and bringeth vnder all kind of metals. This kinde according to the manifolde difference of earthes and quarters of the earth. is diuersly called. It is engendred (as Aristotle sayth) of Quicksiluer verie grosse, nothing pure, vncleane and earthie: and of Brimstone also as grosse, as vnpure, as earthie. In composition whereof there is more of the Brimstone: so that through the temperature of cold which is in the Quicksiluer, of the drought and earth, which is in the other, it is so wrought & compact on that wise. Iron through bloud touching wareth rustie, and getting within him, can scarcely, or not at al, be rid of it, corrupting within otherwise. Rust therefore is nothing else but a defaulte and an offence in the vncleannesse and impurenesse of any substaunce, whether it cometh eyther by fellowship and placing next to the earth, or through any pll qualitie

qualitie of mans bloud, or of moyſt and infecc-
 tuous vapour. As Iſidore recordeth. Of Iron
 Mans bloud is ſonneſt reuenged, for that by
 nothing ſo ſone, Iron is brought to his corrup-
 tion. It hath a naturall amitie with the Ada-
 mant, which Adamant (as we beſore men-
 tioned) draweth it to it, and this laſt followeth
 and obeyeth. Iron being poliſhed is very like
 to Braſſe. There is a certaine Iron which is
 for the moſt part white, which if it be buried a
 certaine ſpace in a Veſſell eyther of Wine or
 of Milke, remedyeth diſeaſes in the Splene, &
 is otherwiſe auailable. If you go to uſe and
 wade no further, this kinde of Mettall is prin-
 cipall amongſt the reſt, which thing neceſſitie
 teacheth, and is the beſt proufe; which we alſo
 doe approue then, when as we are conſtrayned
 and driuen to Weapon and Armourie: for
 without thys coulde we neyther be quiet at
 home amongſt our ſelues, neyther could we
 keepe off, from our Countrie borders and li-
 mits, other our outward enimies. Further (to
 ſtay our ſelues in things at home and not to
 ſeeke other) there could be no mans Arte prac-
 tiſed, no commoditie had by occupation & ſci-
 ence: further, not ſo much as the earth could
 be either ſowē or reaped to any increaſe with-
 out this. Therefore in this behalfe it mought

The first Booke,

be called all graine and fruites Purse.

Of the stone Kaman.

K Aman the stone may well be called a turn² cote, for that it is now blacke, now white, now shamefast & blushing. And is in colours very diuerse, and therefore it is called Kama, as you would say in Greeke *Kauma* sone kindled. It is found in hote places, and especially in those that haue good store of Brimstone and be Sulphureous: as Dioscorides reporteth. It helpeth sayth he the drop sic: and is easie to be engrauen and carued in.

Of Kabiates.

K Abiates is cleare coloured, very lyke to the Cristall. It is thought being borne about one to make a man eloquent, to make him honourable, and to get and win him fauour. It preserveth one also from hurtfull and venomous Serpents, and cureth paine and grieve in the Paw and Splene.

Of Kalpophanus.

K Alpophanus is a kinde of stone black, yet be painted with other colours, which being caried in the mouth is saide to clarifie y^e voice, and to helpe them that be hoarse, as the Lapidare

dare witnesseth.

Of Lead.

Lead saith Aristotle, commeth and ariseth of Bizimstone, both grosse, vnpure, & full of dregges: and of Quic siluer also, waterie, and in maner like to an humoꝝ. Isidore sayth, it was called Lead at the first foꝝ that at the beginning with it was found foꝝth and tried the Sea, his deapth and bottome. There are two soꝝtes of Lead, the one white, & the other black: but the whitest is best, which kindes was first found in the Isles of the Sea Atlantike. But is now found in Lusitania and in Gallicia, & in many other places. It is found also in Mineries in maner like to Grauell and Sande, which afterwardes is sodden and molten to greater quantitie in fire and soꝝnace. That other black Lead is found most in Catabrie, whose origine oꝝ being is after two soꝝtes, foꝝ eyther it pꝛoccedeth of a vaine by it selfe, oꝝ else it groweth next by siluer, and ouercrosseeth his vaines with it. Therfoꝝe his first lyquoꝝ running when as it is molten is almost Tin: the second, in a maner Siluer: that which is then left and remaineth (adding also to it his vaine and so entermedled) becommeth black Lead. In Indie saith Isidore, there is nether Lead

The first Booke,

no2 Blasse of his owne, therefore it chaungeth
fo2 his owne Marchandise (as with Gemmes
and Margarets) wherein it is most plentiful.
In Spaine and Fraunce it is verie hardly be-
wen out: In Britannie with verie much ease.
Hermes sayth, that Lead being boyled, loseth
neth al other sound bodie and weakneth their
hardnesse, as also it enfebleth the Adamant.

Of the stone Ligurius.

Ligurius, is a stone in colour lyke to Tin.
It is engendred in the entrailes and priui-
ties of Lynx the wilde Beast, and is of that
vertue that it draweth to it any offall of chaffe
o2 straw. It also helpeth paine in the stomack,
and bewrayeth Venome o2 Poyson.

Of Lipparia.

Lipparia is a Gem brought from the Syr-
tes, sandie places and grauelled in the bo2-
ders of Affrick, next towards Egypt, whose
propertie is to delight and inamour all kinde
of beastes, with his looke o2 shew, vnto y sight
whereof they all hastily runne. Therefore the
Huntsmen fo2 those that they can not get by
course of Greyhounde, o2 other kinde of Dog,
they vse onely to come by them by meanes of
looking in this stone, with the which sight they
bring

bzing them to them, as y Lapidare reporteth.

Of the Lodestone.

The Lodestone commeth from Indie, and is almost Iron colour like. It is founde most ripe amongst the Trogloditas people, in the furthest part of Affrick, beyond Æthiopia, who are saide to dwell in Caues, and to eate Serpents flesh. It draweth Iron to it, euen as one Louer coueteth and desireth another. The common people therefore hauing sometime seene this so done by secret and vnknowne working, haue iudged and reputed y Iron liuely. There is another kind of Lodestone in Thessalie, that is of contrarie set and disposition, which will haue none of Iron, nor will meddle with it. But for the other that is reckned principall and best, which in colour is blew. Saint Augustine saith, that if any man put vnder any vessel eyther golden or of brasse, or holde vnder these any peece of Iron, and lay about the vessels or bpō them this Lodestone, that euen through the verie motion or mouing of the stone, vnderneath the Iron shall moue vp and meete with it as nigh as the vessel wil suffer at the verie top.

Of the Margaret.

The

The first Booke,

The Margaret of all Gemmes, those which be in their kindes white, is esteemed the chiefest: as Isidore consenteth, with others herein. Which kinde he will also haue thus named, for that it is founde growing in the meate of certaine shell fishes, and those of the Sea, as in the Sea Snaille, and in the greatest Oyster, and such like as haue their shell. It is engendred of a certaine heauenly dewe, which in a certaine time of the yeare, both the Sea Snaille and the Cockle doe take and drinck vp. Of the which kinde of Stone certaine are called Vnions, for that by one and one, they be founde, and neuer aboue one: there be some of these also seene somtimes yelow, but the other are the berie best.

Of the Mede.

The Mede is a precious kinde of Stone only found amongst the Medes, whereof it is so named, which Stone in some places there, is seene greene, in some other, black. It helpeth the Goute, mingled among with the Milke of a woman, new bearing a Sonne, and remediethe the Phrensie.

Of the Melanite.

The

The Melanite is a Stone, which distilleth
 & droppeth that iuice which is verie swete
 and honie like: wherfoze it may well be called
 Melanite as you would say Honistone, and it
 is double coloured, on the one side it is græne,
 on the other side yellow.

Of the Mirrite.

The Mirrite is a Gem, both in taste and co-
 lour like to Myrre, which being wrong &
 pressed hard, giueth as pleasant a smel as Nar-
 dus or Spikenarde.

Of the Marble.

The Marble by Græke worde and name is
 interpreted græne. There are Marbles in
 great and huge bignesse, and length: which
 are of many esteemed and had in reputation for
 their spottes and colours. The sorts and kinds
 of Marble are infinite: for not euery of them
 are helwen forth out of Rockes: but many be
 dispersed vnder the earth, as the Marble with
 the Lacedemonians, which is both grene and
 precious: So likewise that kinde of Marble
 which is called Ophites, which hath spottes
 like a Serpent, is much esteemed. Of Ophites
 two sortes are mentioned: the first white and
 soft, the other black and hard. There is ano-
 ther

The first Booke,

ther kinde almost Corall like, found in Asia, hauing certaine blottes bespzent vpon it and about it proportionally. There is also a Thebanie Marble dipped here and there, and dyed like in maner to golden droppes, and is found in a part of Egypt. There are other kindes also which breeds and haue the very rocks to be their shop houses, as y Marble in Corinth, wherof whole Pillars and great Beames are made. And there is another Marble called Caristeum verie græne, hauing his name of his good looke, for that it is auayleable to their eyes sight that engraue therein. The græne colour hereof refresheth the eyes. Marble therefore is more sounde, more faire, more profitable than any other stones are, with Lead and not with Iron (contrarie to all others wont) all stones of Marble are hewen and cut, which thing is marueilous. For neyther with Steele nor yet with Iron, neyther with Ballet nor cutting Sheares, neyther with Sawe by any force or striving withall, it is subdued.

Of the Melochite.

The Melochite is a græne Gem, much like to the Smaradge, his græne colour notwithstanding is somewhat more thick & grosse: wherfore for his onely colour, of some it is called

led gréene Maluc. It groweth in Arabia, and is to feele to verie softe, and in effect verie medicinalle.

Of Nesorpora or Todes stone.

NEsorpora is a stone of Pontus, verie precious, marueilous white, and as they say, it is found in a Todes heade, out of the which it is plucked and taken forth, and is purified by lying a certaine space sleeping in strong wines and running water, as Dioscorides beareth witnesse. In this stone is apparantly seene verie often the verie forme of a Tode, with bespotted and coloured fæte, but those vglye and defusedly. It is available against inbenoming.

Of Nitrum.

Nitrum (as sayth Dioscorides,) is a stone but nothing precious or Gem like: it is also verie white, easie to be riuen, and to looke to, it is cleare also. It is called Nitrum of Nitrea, a Region or Coutrie in Egypt. Of this stone many Medicines are made and are dignified therewithall, as one principally to take, and rid out of the bodie all filth and annoyances. The dust hereof also wrought with hony doth clarifie and beautifie the face.

The first Booke,

Of Onix or Onichus.

ONix of some Onichus, is a stone of Indie and Arabie, hauing colours all aboute it intermedled verie like to a mans naile: wher-
vpon the Greekes call our naile *Onikin*. That of Indie hath a colour like to fire, & is dyed with white Vaines or Zones. That of Arabie is black, yet died with white Lines or Zones. It hath many kindes as Sardonix, so called for that by comixture of the Onix which is white and Sardus which is red, it becometh but one of them both. It being bozne about one, rid-
deth him of feare: and in maner of a Glasse it sheweth a mans visage, as saith Dioscorides.

Of ppalus.

Oppalus (as saith Dioscorides) is a stone in colour like to verie many, and those cleane contrarie Gems. For it representeth in some part as good a greene colour as the Smaragde: in some other part it looketh like Purple, and in another part like to a whote Cole as the Carbuncle doth.

Of orites.

ORites is a Gem black, and in figure round. It hath diuers kinds, wherof one is greene
hauing

hauing white spottes. This being woꝛne and hung about the neck of any woman, prohibi-
teth and letteth conception, or, and if she haue
before conceived, it hasteneth hir deliuerie, and
maketh the birth vntimely and vnperfect.

Of Parius.

The stone Parius is a kinde of the finest and
most excellent Marble. This is founde in
Para the Iland, wherefoꝛe it is called Parius,
it is verie profitable and good to keepe and pre-
serue all kinde of Oyntments.

Of Prassius.

Prassius, is in maner of an Onyon or Leke
verie greene, and comforteth a weake and
feeble eyesight. It is found sometime wth bloudie
drops, and sometime with drops that be white.
It is nothing precious, neither in any laudable
sort effectuous, but onely for a shew to the eyes.
Whereof the Lapidare hath this Verse.

Vtile nil affert nisi qui viret & decet Aurum.
To no purpose or kinde of good
Prassius the stone doth serue
But onely that with fresh greene looke,
it from offence th'eine doth preserue.

Of Pirrites.

Es.

Pirrites

The first Booke,

Pirrites is a kinde of stone, yealow, like to the fire his flame, and in qualitie almost all one with the fire: for the which I suppose it tooke his name, it is sone kindled and set on fire. It also sparckleth, and being hardly holden & pressed in any mans hande burneth him soze or he perceiueth it. Whereupon the Lapidare hath these two Verses.

*Tangi vult leuiter blandaq; manuq; teneri
nam pressus nimium digitos tangentes adurit.*

The Pirrite must with easie hand
And maruellous soft enholden be:
For being prest and helde to hard
Doth burne thy flesh or ere thou se.

Of the Pionite.

The Pionite is a stone thought to be onely a female, for in very short time and full quickly it conceyueth & bringeth forth his like, and is an helpe also to such as be pregnant and big with childe.

Of Panteron.

Panteron is a stone of all colours, or at the least of the most part of them, whereupon it is so named: for it is in some part black, in other part Greene, in other part purple, and so forth. This is saide to bolden a man, and to make

make him invincible.

Of the Quiren.

The Quiren is a stone which is found in I^llandes and Fennies, most commonly in Lapwings Nests: this is a betrayer of dreames; and of a mans secrets when as he is in slepe. It being put vnder his head y^e sleepeth, causeth him to speake out all that he hath in his minde in secret wise, and to himselfe onely purposed.

Of Quandias.

Quandias is a stone very bile in colour, but of much vertue as saith Dioscorides. It is found in the Vulture his heade, and is mans friend, for it driueth from him al things that be hurtfull.

Of the Rubie.

The Rubie is a stone which of some is supposed to be found in the Crabs heade, most commonly red, yet notwithstanding sometimes found in yealow colour. It auaileth against the biting of the Scorpion and Weasell, if it be applied thereto plaister like.

Of Rhombites.

Dig

Rhombites

The first Booke,

Rhombites is of two sortes, the one which consisteth of Scales, hauing the likenesse of Rhombus, a figure with y^e Mathematicians foure square: hauing the sides equall, the corners crooked, whereof commeth Rhombites. This is very white as Cardane reporteth: ther is another of this which hath y^e figure of a narrow Rowler, but coloured and dyed with in and without, so that it likewise representeth the figure of Rhombus.

Of the Sapphir.

The Sapphir is Skie coloured or blew, like to the Skie in the most faire weather. It is one of the Noblest and royall sorts amongst all Gemmes, and most meete to be woꝛne onely vpon Kings and Princes fingers. This for his soueraigntie of the Lapidare, is called y^e Gem of Gemmes. It is found most especially in Indie, although that sometimes, otherwhere. Cardane sayth, that it is next and aboue the Adamant in reputation: first or last in the degree of those Gemmes that be noble and precious: he sayth also, it is good (if it be not otherwise ouerlaide) to the eyesight, and that nothing in the whole worlde, doth moze recreate or delight the eyes than the Smaradge & Sapphir doe. Albartus Magnus saith, that he hath

hath proued it twise, that with the onely touching of this pzeious stone, the partie so diseased, hath bene rid of the grieuous soze the Carbuncle. It is meruelously effectuous against all venome. Wherefore, if thou put a Spider into a Box, and vpon the mouth of the Box, being shut, thou layest the true Sapphir and keepe the Spyder but a verie shorthe time within the same, the Spider being vanquished and overcome by such mean of close vertue dieth sodainly. In olde time it was consecrated onely to Apollo: for the which they thought their businesse in Warres and affaires at home might be the soner ended, if through such meanes they had enriched and honoured him, who by Oracle in all things those which were waighiest made onely the aunswere.

Of the Sardye.

The Sardye is a kind of Gemme red coloured: so called for that it was first founde in Sardys, (whose kindes) those especially which are moze thin and cleare (for this is something grosse) haue other names: as when it is most pure and cleane, it is called Carneolus, of some (certain letters being chaunged) the Cornelles. Cardane sayth, that this of all other stones is most mete to engraue in, & to make
 D.ij. Seales

The first Booke,

Seales thereof, and he giueth these three reasons: First, for that it cleaueth not or doth not holde fast to the Ware: secondarily, for that it is easily carued, for it is but of meane hardnes. Thirdly, for that thzough cleare humo: or vapoz it is not so sone dulled or duskied as many other be.

Of Sardonix.

Sardonix, as the Lapidare saith, is bred and borne of the Sardye, which is the father to him, & Onix, which we before mentioned, in manner his mother. Isidore sayth, it is three coloured; black about the bottom, white in the midst, & red at the top: It is as fit for Seales as the Sardye. There be five kindes hercof scene in Indie. This in working maketh a man lowly and shamefast in his doings.

Of Silonite.

Silonite the stone is scene in Persia, in colour like to the Iasper, or like to a fresh and flourishing greene Herbe. It encreaseth and decreaseth euen as the Moone, taking y Moone herein to be his paterne or example, belike for that it consisteth of humo: abundantly.

Of Siluer.

Siluer

Syluer in Greeke is called *Argurion*, not far from the Latine name and appellation. It is compound of the best and purest Quicksiluer, and of the most white Brimstone, and that which in their mixture and composition, by no meanes is burnt to red or black, as Aristotle rehearseth. Quicksiluer therefore hath this proper and peculiar to it selfe, that it doth not gather together in maner of curd, or wareth thick vnlesse it be intermedled with his fellow like acquaintaunce, Brimstone. Therēbpon Aristotle proueth that Quicksiluer & Brimstone are the Elements, that is to say, the Materie and cause of beginning in all thinges liquable or those which melt, which are commonly called Mettals. Quicksiluer doth much breathe forth and euaporate, whose breath or fume doth greatly hurt those, whome it apprehendeth. For it bringeth to a man the Palsie, and bindeth and loseneth within him his Sinewes and Joyntes. Without this notwithstanding, there could be no mixture, neyther in Golde, in Siluer, nor yet in any other Mettall. Siluer therefore hath these qualities peculiarly. It is cleare, it is shrill of sound, easily ductile, a maruellous preseruer of swēte balmes, the Iaspers friend, and with whome the Iasper better agreeth than with Gold. It is also medicinable,

D. liij.

foz

The first Booke,

For his offall or dust remediethe wounds. Further, it taking earth, rustieth: but being newe rubbed ouer with Sande and Salte, commeth to his olde colour againe. Isidore saith, that there is three kinds of Silver, Golde & Brasse: and of other Mettals. That which is grauen or by any wyse sealed vpon: that which is wrought, and that which is not wrought: that which is sealed or royned, as is Money, or goth for Money: that which is wrought and made otherwise, as is Messell or Plate: that which is vnwrought is called a lumpe or bar of rawe Mettall, of some a wedge of Mettall.

Of the Smaradge.

The Smaradge hath his name of his excellent and fresh greene colour. For euerye thing that is grassie greene, is properly called in Greeke *Smáron*. It passeth both the leafe and bough of any Tree or plant in this his colour, and in this poynt alone triumpheth, neyther is the Sunne by his Sunne beames, any let or hinderance to this his shew. There is no greater refection to the eyes than the sight of this. It being polished and dresed, sheweth a man his liuely Image, wherebpon the valiant Caesar had no greater delight, than in looking on this, to see his Warriours fight, and to behold
in

In the Smaragde which of them went best to worke, and was mosste actiue. Isidore sayth, that there be. xij. kindes hereof, but the mosste noble is found in Scithia, the next in Baetria. This stone sayth Cardane, serueth to deuination, and to tell of a certaintie, things to come, or otherwise. For that that shall come to passe, it will neuer let it sincke or slip out of minde, and that that shall not, it easily suffereth the minde to forget.

Of Sol.

SO L the Precious stone, is in colour like to the Sunne, and is called Sol, for that it giueth reflexions of Sunne beames, euen as the Sunne doth.

Of Tin.

TIn after his Greeke name, is called a deuiler and distinguisher of one thing from another, for all adulterous and counterfayted Mettals it doth betray, and setteth them seuerally asunder. It also discerneth Brasse & Lead from Gold & Siluer. Tin being rarely polized bypon Brasen Messelles, maketh their sauer more pleasant, and brydleth & kepeth vnder the paysonous rust. Aristotle sayth, in his fourth booke of Meteorozes, y it is compound of Quick-
siluer

The first Booke,

siluer indifferent good, but of very base **Bism** stone, and therefore this kinde of **Mettall** is nothing proportionably mixt, but all out of square compound, for the which it looketh so raw, and hath **Siluer** his verie colour, but not his goodness. **Cardane** saith, that **Tin** descrieth and reueleth if any poyson be hid, for both it hisseth and cracketh if it be so, and also sheweth thin stripes in maner like to a bow. I haue scene it my selfe when as this kinde of **Mettall** being molten in the pit and but a sponefull of water being cast into, it hath floushed and leapt vp to the top of the house: but a whole **Portfull** of **Beere** or **Ale** being cast in, it hath not once moued, but laughed by and by. The cause I may giue that, that **Cardane** doth, applying it to all **Mettals** onely **Golde** excepted: for sayth he all other (onely **Golde** excepted) are fertile and fat. And being thus, lasse at their like, and refuse the residue. And thus much of **Tin**.

Of **Talchum**.

TAlchum the stone is like to **Glasse**, hauing as it were about it **Hilles** and **Edges** naturally set in it. This being drunken (sayth **Cardane**) in quantitie as big as a **Walnut**, doth marueylously ease and remedie paynes in the bowels.

Of Taraxippus.

TAraxippus the stone as the name giueth, doth signifie the Horse his trouble and disquietnesse. It is in colour verie fierie, and it so shimmereth especially by night, that the horse casting his eyes that way, espieth his like with a fearefull looke: whereat he stampeth and stareth. Cardane him selfe recordeth, what as concerning this purpose, befell in his presence and companie, thre yeares before he wrote his booke de Subtilitate. I was sayth he, in Ianua, whereas I supped with the worthie and renowned man Francis Duarde ꝑ Emperours Lieutenant: when as I had supped it rayned great showres, I was readie to put on my Cloke, my Hat and such Accusures, so to defend me from these showres. This Duarde perceyuing I should be wet or I got home (as he is verie ciuile and curteous) lent me certaine of the best Horse he had, and of his men as many, to accompanie me. There was also present with me, and who should also go my way Lodwick Ferrare. Preparance was made: we tooke our Horse and so departed. As we should go by a certaine way hard by a certaine forname, we saw in ꝑ verie walles therof a fierie colour, as it were of quick and burning Coales

The first Booke,

Coales, which thing the Horse hauing espied, would no further, but drew backward, & wastled with vs to haue gone back. so that we could not rule them. We at the length fearing displeasure such as might befall to vs, for feare of more daunger alighted, & hauing some there to stay them, went our selues nighe & approached to the Fornace, whither when we came, we might espie a fierie colour, but nothing burning or on fire, which also considering what this should be, at the last perceiued wel inough that it was this Taraxippe, that had so feared vs and our Horse, and so departing, being thus deceyued, we rid another way.

Of the Topaze.

The Topaze as Plinie sayth, is a Gem of grassie colour: although that in Germanie it is found like to Golde. It was first found in Arabie, in a certaine Ilande there: whereas the people Troglodite such as liue by Snakes flesh and other Serpents, being compelled thoroow berie extreeme hunger: and they also being on the water or Sea, driue thither by tempest, and so both weared and hungrie, digging vp the Rootes of certaine Hearbes, by hap and chaunce pulled vp this. This Iland afterwards was sought of Mariners and Marchants, and was

was ransaked where as they founde (having had of them knowledge hereof) their best Merchandise. After that, for those peoples sake, by whome they had so wonne and done so well, they would neuer chaunge the name hereof, but after their proper and peculiar speech called it a Topaze. For *Topazcin* in Greeke is as much, as to finde by seeking. Plinie sayth, that it hath bene found of that bignesse and quantitie that Philadelphus is saide to haue framed, and made thereof a statue or Image in length of foure Cubits.

Of the Turches.

The Turches or Turcois, is of the common sort called Eranus. It is in colour airtelike or like to the Heauens, and looketh cleare also as sayth Cardane. It is called a Turches for that it is onely found in Turkland or amongst the Turkes. This hath such vertue and hid maner in working, that it supporteth and sustaineth, being worne in a ring, a mā from falling of his horse, and is saide of the aboue saide Autho^r to receyue the daunger of the fall it self, and to breake and burst in sunder, rather than the man should fall and miscarie.

The Conclusion.

The first Booke,

OF Ydachides I neede not to write, for that I finde nothing of his prayse in other Authors but this: that in manner Spherelike it hath one within an other. Neither neede I write of Zeblicū, which is found in Misena, whereof I finde nothing else, but that it availeth against venome. Neither neede I speake of Zinguites, the ashie coloured stone, which being woꝛne about y^e neck, stencheth blood: lastly of all, I haue not much to entreate of Zenith, which of some is called and reckned the stone Lazulus, whose onely commendation is for that it purgeth Melancholy passions, and stoppeth them. But these which I haue before entreated of, I therefore entreated of, and so far forth I spake of them, as it mought somewhat moue men not to be dull or slack in the searching out of these: for that much profite cometh to man by them. If I should haue spoken of all kinde of stones, as well Gems as other: I suppose it would haue required large and infinite volumes. For the kinde of stones as Ildore sayth, are infinite. But these haue I gathered with good wil, and briesely. Wherefore gentle Reader fauour vs, and beare with vs now, as thou wilt haue vs hereafter peraduenture to enrich these.

FINIS.

The second Booke of
 the Ægemonie or chiefest
vertues in all the whole
kinde of Plants, and
of his parts, as of Herbs,
Trees, & Shzubs,
after the order of the
Alphabet.



Psal. 135.

Whatsoever the Lord pleased, that did
 he in Heauen and in Earth, &c.

12
The first of these is the
fact that the number of
atoms in a molecule is
not constant. It varies
from one to many.

THE SECOND FACT IS
THE FACT THAT THE
NUMBER OF ATOMS IN A
MOLECULE IS NOT
CONSTANT.

The Preface to the second Booke.

25



In value more, and in degree
of Nature higher: In Nobilitie
aboue Stones and Mettals, are
Plants, if thei had their iust repu-
tatio & were valued as they shoul-
be. But herein is corrupt and de-
praued iudgement (I might call it
abuse, but that this worde is not
so fit and agreable in all poynts as that other :) and
therfore it is true that the Doct Gualter saith: whi-
lest that we being fastned and set vpon pleasures, do
stray from the right rule of Reason, to satisfie oure
minde & to nourish corrupt iudgement, we set most
by that that is lesse worth: we most esteeme & here
lesse estimation should be, and haue a preposterous
maner in iudging, and an awke wit in many things,
their preferment. But this he spake (as it seemeth)
most of all moued with the Vulgar and comon sort.
For the other kinde of men (whome Cullie calleth
polished and wel addighted in all things) which go-
uerne and stay themselves by wise & prudent mea-
nes, he sawe (onlesse they were I can not tell, howe
by some euill meanes bewitched) to reckon and es-
teeme of all things as they were: And therfore he
may seeme with al intent of mind fully bent to check
and vpbraide the Multitude, and their basenes in
iudgement, whome the aforesaide Cullie trippeth
errones, but especially in his Oratio had for Cnei-
us Plancie, wheras he reckneth by a heape of imbe-
cilities and wayes of halting in all office and duties,
and first after this sort. In the comon sort (saith he)
is no perfect knowledge or skill, to select or chooseth
et. j.

forth

The Preface.

forth amongst many things what is heade and principall : there is no sound reason, there is no desert of hauing well, there is no industrie or diligence. And in his Oratio for Quintus Roscius after this sort. Thus standeth it with the Comons. They esteeme many things by figure & fantacie, but few veritably and byrightly. Further, the selfe same Authoz in his Offices holdeth him not Heroicall or Prince-like, which leaneth or hangeth vpon them. Wherefore let vs go on, and giue them their naturall, pristmate, and iust place and order in degree : forasmuch as in the other abouesaide, in Mettals & Stones, all is in their hid & secret vertue, there making abode & stay hereat : vnlesse peraduenture thou be moued wpyth the goodly shew. Which wpyth y Sunnes reflexions and light, mozcouer the shimmering aire & the Mettall his purifying moze or lesse, meeting all together, one helpeth, coloureth & setteth out another : & thou being in loue wpyth so goodly a shew, and brought to it by euill accustoming, giuest consent and so swonne dost becken at it, and wilt say that it is onely proper to the Mettall it selfe : but from y haue I brought thee, & set thee in another beliefe : whereas I spake particularly of Golde, Siluer, and such like, if thou wilt but onely waye of what stock or household they be of. But to retorne to our purpose. In Plantes there is not onely occult and hid vertue : furthermore, fresh & flourishing colours, wherewith I perceiue thou wouldest be delighted : but there is in them that nature that cometh somewhat moze neare (than those other doe) to the principall Creature man. For in them is the life vegetatiue or that life which nourisheth, augmenteth & bringeth forth his like, moze apparant also, and in sight moze than those other be, which lie shut vp in the earth as dead bodies without life, and haue their maner of encrease or decrease therein, as all other things incensible haue, and are said to quicken or die but vnproperly : In the Plantes

It is spoken on that wise properly & after such sort,
 as mankind first next after his conception is saide to
 quicken and continue withall in reaching by meane
 of naturall order to his last kinde, vnperfect at the
 first, by this meane of vnperfection, in the which he
 lyeth and stayeth in after, his conception. 70. dayes,
 and so long is he plantlike: then the rest of time hath
 he in part and parcell like, so disposed and ordered of
 Nature to lay holde on, and to apprehende the other
 life aboue this, called sensitive, in the which time so
 bespent, he seemeth of no greater account or force
 than other brute beastes be, whose propertie is (as
 brute beastes is also the like) to feele grieve and plea-
 sure, to moue, to haue sense, and that newly, then be-
 gunne by Orgaine or Instrument diuersly framed.
 And then euen then it becometh to haue an appi-
 tite to that which it holdeth good and pleasant, and
 a reesse or lothsomnesse to ~~the~~ which maketh against
 it. All this at that time, (euen ~~as~~ brute beastes haue)
 hath man in that not yet finish'd, & vnperfect shape
 or forme. But the other greater and that which is
 his owne, being once perfect, as to perceiue & iudge
 by sense both inward and outward, to stande in fan-
 tasie, and to marke and obserue all ill deserts (wher-
 at also brute beastes stay at:) but to leane these, and
 to proceede further, to be mindfull of, & to haue in re-
 membrance or recorde things past, to conferre and
 applie them with the present time, or adiudge there-
 by what is in the time coming: to vnderstand, to re-
 tter the thought in way easie to be vnderstode: this
 diuine power (that I may so say) hath man onely,
 & that man principally & aboue others that is a man
 in deede, and not by appellatio or name, withal those
 other powers that be in the other two kinds aboue-
 saide: but so proportionably wrought, & in such ma-
 ner sorted and placed, as the thirde number is ouer
 the first & second, holding and contayning them both
 in his number and account, but of neyther of them.

The Preface.

rekeneth againe in making their account. The Plant therefore is of the Philosophers reckned in & number of those natures, that hath life: for in them as Aristotle sayth, is a portion of life, euen as in sa- uage and brute beastes, sauing that in these last their inaner of life by way of mouing from place to place, by gredie desire to feede and repast themselves, it is moze manifest: in those other by reason of their a- bode and continuance all in one place (as settled hard to the earth, by roote and moysture) and by their moze hid receit of necessaries such as maintain them being also close and occult, haue given great causes of doubting. Anaxagoras being moued (I know not: wherewith) affirmed that there was not onely a de- sire in them to tarie and continue in their state, but: also that they had and felt both sorrow and pleasure: and his reason he gathered of the distillation of hu- mor in the Plant his Leaues, and of the Leaues in- crease. Plato saith that they be moued and led by appetite for the necessitie of their prouision in nour- shing. But both of these Aristotle in his first booke de Plantis, refelleth and reproueth by argument: wherewpon we entende not to stande. yet may it be doubted for asmuch as with Theophrast and such o- thers, rather yea, than nay is answered. And they bid vs looke in eche their appearance. Doth not the Cucumber hate the Olive, and where the one is, the other through a certaine malice prospereth not: Co- trarie wise, doth not the Vine loue and embrace the Elm, & prospereth the better, the nigher one is set by another: And as of these question is had, so may there also doubt be made of the other. But let eu- uerie man iudge of these as they list. I had rather be still then haue a doe herein. Nowe to their partes and maner of diuision.

Plants be sorted and deuided into three parts: the first is the Herbe: the seconde the Shrub: the third the Tree: there are which haue added hither

a fourth kind which they cal *Suffutrex* a mean betwene the Herbe and the shrub: but it may better either of the one or of the other of these two be called as they are called being greater or lesse, thā to wander so farre for so small aduantage in them by way of amplifying diuision.

The Herbe is that sayth Theophrast in his first booke *De Plantis* and fift Chapter which springeth out of his roote well leaued without any body, and beareth seede vpon his stalke or stemme as al herbes do, which are vled to the Pot. The Shrubby is that saith he, which out of the roote commeth vp in manifold stocke or bodie and shouteth out armes in his meane kinde of growth, as the *Wrome* and *Brier*. The tree is that saith he, that from out of the roote ariseth in one onely stock or bodie, and groweth vp in manie kinds to great height: beside this it is full of boughes, it is full of knots: besides this it is full of slips and shootes as the *Oliue*, the *Figge tree*, the *Vine*. That other which they call *Suffutrex* and make it the fourth parte hath a certaine thinne and small stock: but such a one as exceedeth not the thinne and small stalk of the herbe: as the *Rose* and such like. Therevpon we may easily perceiue that all these kindes aboue saide in that, that they liue thzough the life *Vegetatiue* and haue their place of growth in the earth, and in that, that they all liue by heate and humoz whereof the first (as that which is not much spoken of) seemeth of some to be forgotten in them: further in their leafe and bzaunches: and other outward dispositions herein they all agree and are alike. But herein they are saide to differ (as all things of sundrie sortes do) in these foure points: whereof the chiefe and principall is their strength or vertue. The second their smell, which to the learned teacheth their contemperature: for the odoz and smell of ech thing doth much bewzaie the thing. The thirde difference is fetched from their tast or sauoz:

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as the one sweete, the other sower, the one pleasaunt, the other of sharpe tast & vnpleasaunt. Moreouer as they haue those qualities which be proper and peculiar to the tast or want them. The fourth is (and that which is most infinite) of their figure and forme in leafe, of their owne figure, of their colour, of their flower, of their fruite, of their stock, which is as it were the prop or staie of the Plant: of the bark, which is the defence (and as I mought so say) their house to lodge in: and to defend themselves from storme and tempest: further in the roote, difference is found, and to haue one worde for all, in all their whole composition and mixture. It is to be maruelled how Dame Nature hath vpon the face of y^e earth (as it were in hir Garden or Orchard of delight) for varietie sake so manifoldly varied & multiplied y^e kindes of colours either simply died, & stained: or else chaungably almost in euery plant or thing growing. But the greatest meruaile that outwardly appeareth (and that which y^e most cunning workman or Painter may follow, but not attaine to) is in the excellent shew and infinite their kinde of flowers. whercof some be Milke white, as the Lilie: some purple coloured as the Violet and Saffron flower: Some Scarlet red as the Bramanth: some Deerie or yellow as the Marigold: some grassie grene as the Primrose: some be speckled as y^e Carnatio, some cole black but those (as Autho^rs affirme) be rare) in so much that the sadde blew coloured flower, as is Calcedonic, hath bene taken of some for black, onely for their most like kinde of apparailing. So that a man maye see howe Nature worketh in many, as in these and sixe hundred more like, after simple sort without any intermedling: In as many and rather mo as chaungable. wherein if I translated and did so largely run at roiat or launished in seeking out their especialties, as Nature moste liberally and abundantly hath bestowed hir labour and wrought

Wrought in them: I had neede of long time & greater studie herein to followe such exact discourse, but that I meane not, neither doe I purpose it.

Plants may mozeouer (to stay and continue yet a little in their deuision) so be deuided, that some shal be saide to be of the Garden: some of the Field: some that like swell by the Sea and flouds: some by the Sea bancks: other some there be that onely growe in Fennes: some vpon rockes and stonie walles: some in the sands, and there are which are seene to grow in wels as Liuerwort. Againe some be fruitfull, other some barren: some bearing bzaunches and leanes: some shout al these: some of great growth: other of as small: some thicke and grossly set, as the Cypresse: some as rarely and thinly disposed as the Beach: some full of knots as it were ioynted or deuided as the Reede: some without any such partition, but all ouer plaine: as Hemp. Some which spring vp and increase by seede sowing: othersome which arise vp of their own accord not known how: some most holesome: othersome most hurtfull. And to twine vp this threde of deuision vpon some bottom (for it were to long to vndoe the whole skaine) some seeme to haue both sexes and kindes: as the Wke, the Laswell and such others: some without any such apperaunce but onely one in kinde, as the Palme and the like.

The Plant therefore (for of that name we shall haue great vse) maye by Etimologie of worde so derined, be so called, for that it is planted & graft in the earth, fostered vp by his roote and by that nourishment that the roote taketh and feedeth on ministered and put to it by his Mourse the earth, and of such daily foode getteth euerie day greater increase. Plants haue such nourishment through the earth and their roote naturally within, and be in euerie their chiefe part and all about a like Organick that being engraft whilst they be greene and not to farre gone

gone through drought in any stocke (unless it hath another maner of difference or almost a contrarietie in his qualitie then that others; and thereby not available) are able by secret force of Nature to take and resume againe like life and power, and do as well in the last stocke as it did being a member or parte of the first & naturall bodie. And here vpon it is that whereas through any imbecillitie or let espied and gathered either inwardly or outwardly in the tree, so that it is thereby hindred of his liking and doing well, men in time of yere vse to cut them off, such as are thought to prosper better in another place, and graffe them into a new stock: and being so cut off, are of a greater continuance (but by resemblaunce to shewe thee howe alike) than those small and sely wormes be, who haue imperfection in their Nature as waspes, Bees, & mites and such like, which by Latin worde are called *Insecta* that is, in part and member distinct and seuered, hauing for all this life proportionably and equally besprent throughout the whole bodie. In so much that these for a time after that they be cut or plucked into pierces in euerie their parte so seuered, shewe both life, sense and mouing: but in this point coming behind them, for that being once so discerped can neuer after neither in applying their owne parts together, neither yet in fastning or binding them to any body of any their like reuiue and quicken againe. But now let vs leaue this our straying abroad (which maner who so vseth in common conuersation & familiar talke is counted and reputed light and a talker: in stile and in endighting any thing a wanderer from the purpose) and come to our taske: & to which we before settled our selues to: herein requiring the Reader not to accuse vs lightly, and on a sodaine to check and reprehend vs as those which haue entered into & businesse which requireth long and exact discourse, and haue made a pface after that sort as though we should go about

bout to extricate and weede out what might be said
 at auenture of all things, not onely intending an
 Hegemonie which we onely promised and is but the
 chiefest part, but an vniuersaltie which is y^e whole.
 Vnto whom I would that our sentence or meaning
 were well knowne: that therby they might vnder-
 stand (perceiuing also what a preface is) that I had
 not greatly squared, if I had pursued many moe di-
 uisions, for what is there so farre of (so that it belon-
 geth to the thing wherof we intend to speake) that
 may not be added the thing it selfe being once had in
 hand. But nowe as hastily as we can and as brie-
 fly as we can, we minde to bring in other Authozs
 thereby keeping our selues free from blame in this
 Hegemonie or Sufferaigntie of things growing bp-
 on y^e earth: not absolutly or thoroughly (which thing
 I woulde to God it were in our skill and wit (nei-
 ther do I meane to giue the cause why: which was
 inough for Theophrast (as we reade wzitten) who
 hath laboured all his life time, and that soze labou-
 red, and hath not yet giuen and founde an absolute
 & perfect end of such his knowledge, who although
 for his time he hath done well & brought great light
 and vndid or made naked many things in that his
 kinde of studie and trauaile, yet hath he gone and
 passed by manie things without either clesight set
 vpon them or meane of acquaintance had: partly for
 that the mother of all such greene things as grewe
 vpon the earth multiplieth euerie ech day with in-
 crease, and diuersitie of many kinds and playeth the
 prodigall his parte: and partly that although man
 mought by art and inquirance after these attaine or
 come vnto knowledge herein, yet the race of this life
 was so sodaine and short so often perilled and euery
 eche momēt at death his nod and beck, which things
 all summined and accompted, & euery day the moze
 he watched in these the moze offer the had of them
 to be of his acquaintance, euen when as he was olde
 and

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and lay vpon his deathes bed, now reabie to make a
farewell of the bodie and soule, began to accuse Na-
ture of Iniurie doing and offence, and fault in per-
cialtie for that she had so dealt with the Harte and
Hinde, the Crow & night Rauen, in prolonging and
giuing them so long life (which good gift on neyther
ther partes was little or nothing considered) but to
Mankind she had dealt so straightly, and no poynt
accozding to equitie or right reason, in that that shee
had giuen him such short terme of yeares, and not so
short as vncertaine, and sodaine: Wherein if she had
dealt more equally and had bene mans friend (as she
mought haue bene) it had come to passe that our ma-
ner of life had ben more profitable: science, or $\frac{1}{2}$ Arts
liberall, (whereas nowe they be rare) should
haue bene much more absolute: perseuerance
of euery thing his cause (now small) should
then haue bene more amplified. But now
let vs heare in eche Plant his princi-
palitie, the mindes of other men,
what is found in them woꝝ-
the marking: And the
first in our Alphabet
shall be the Al-
mond tree,

Farewell.

The seconde Booke of the
Aegemonie treating of Plants
as of Herbes, Trees, and
Shrubs, perticulerly and
Alphabetically.

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Of the Almond tree.

THe Almonde tree in Greeke is
called *Amygdalē*, in Latine *Nux lon-*
ga, a long and straight forth kinde of
Putte, Of this Aristotle hath these
wordes. The Almond tree sayth he, requireth
much attendance and diligence to be kept from
endamaging and hurt, whilest it is tender and
yong. It prospereth not vnlesse it be set in good
ground, in the which it yeldeth much fruite. It
dyeth and fadeth away, whereas ouermuch
cold aboundeth. Wherefore his best liking is
in those Countries whereas heate raigneth.
It yeldeth two seuerall kindes of fruite, the
one vsed to meate, the other onely to medicine.
Diascorides sayth, that if the Fox happeneth
to eate and digest of this kinde of fruite, he by
and by dyeth, except he licketh in water in
the present place, and that immediatlye. It
may

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may peradventure so be, for that which is hol-
some and good for one kind, oftentimes is hurt-
full for another. The same Autho^r sayth also,
that that Almond tree which is most swete
of taste, if it be once bitten or gnawen of Cat-
tell, it by and by loseth his goodnesse, and be-
commeth most bitter and sower.

Of the Alder tree.

The Alder tree (which by corrupt and ac-
customed kinde of speaking they common-
ly call the Elder) is of verie barraine and vn-
fruitfull nature, as Theophrast witnesseth :
this is his onelie best and the chiefest thing he
hath, in that he groweth straight vp in bodie,
and is in his Wood and inwarde Marie very
soft. His growth sayth he, is in moyst and wa-
trie places, and else no where.

Of Aloes.

ALoes, is a precious Wood which groweth
in Indie, a Wood of most swete smell, ve-
rie medicinable. Cardane saith, it hath a great
leafe and grosse, verie fat, whereout distilleth
that kinde of Gum that is most odoriferous. It
is taken also with Phisitions for an Herbe
which is most sharpe & bitter, which groweth
in Indie and Persia.

Of Aegraton or good old Herb.

A Egerton hath one and the selfe same name both with the Greekes and Latines, and is a small shrub, berie full of yong thoutes and slips. It is like Origan o2 Marigolde, & hath his flower alike coloured as saith Dioscorides. It may be thought that it hath that name, for that it preserveth a great time without losse of his vertue, o2 not being other wise hindered by sicknesse and age.

Of Agarick.

A Garick, as sayth Dioscorides, hath both Male and Female: and is in efficacie o2 effect such, that it maye be applyed to all sicknesses, such as the sick person must patiently abide, whether y it be vsed with water o2 wine, in which sort it is most commonly ministred.

Of Agrimonie.

A Grimonie, of Mesues, is named Maudlen, the Latine worde is Eupatorium. It is a short shrub, & of no great o2 iust height. It hath his leafe parted as it were five portioned. The decoction hereof, saith Dioscorides, o2 his poulder dried is an excellent remedie against the oppilation of the Liuer & Splene, by reason
of

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of fleume, and is taken either the Herbe it selfe alone, or else sodden among with Wine.

Of Annet or Dill.

ANnet or Dill is an Herbe whose seede as Dioscorides sayth, may be kept by y^e space of thre whole yeares next after it is gathered, without losse in any point of his operation.

Of Anise.

Anise hath the like vertue that Dill hath, but in saour and tast, it is more pleasant and swete. It commendeth vnto vs the good breath and swete, and bewraieeth the cōtrarie.

Of the Apple tree.

The Apple tree is of good sounde bodie, of wrinkled bark, and in outward Cote very full of knots. In flowers at the spring time verie beautifull, in swætenesse of fruite in the Autumne almost not comparable, in fruit and encrease verie wonderfull, and vnder this one name it hath infinite kindes. Plinie sayth, that vnlesse it be often cropped, and rid of superfluous and troublesome boughes, it will soone waxe barraine, and leaue off fruit bearing. The same Autho^r sayth also, that the fruites hereof must be gathered in faire weather, vnlesse that they

they being laid by with outward plentie of accidentall and airie humoꝝ, doe by and by rot: he monisheth also that they be gathered befoze they be full ripe, foꝝ their better goodnesse than being pꝛeserued.

Of Artichoke.

ARtichoke the wilde, most commenly called the Thistle, is an Herbe wrought and fashioned on euerie side in maner of a sting, oꝝ Spearelike, and hath in the top of his stalke oꝝ stem, a certaine heade wherein his seede lyeth. It flourisheth and liketh best, in those places that be least frequented oꝝ nothing looked to.

Of the Balme tree.

The Balme tree is rather a kinde of Shrub, then a Tree, and may well be counted of that house foꝝ his lowe and humile kinde of growth: foꝝ it heightneth neuer aboue two cubites. The Timber hereof is called in Greeke *Xulobalsamon*, his fruite oꝝ seede *Karpobalsamon*, the iuice is called *Vpobalsamon*, bicause the bark of this Tree must first be stricken and hewen with Iron wedges, befoze it yeeldeth any fruit, whereby it being so wounded, by and by drop- peth and distillerh a certaine humoꝝ, in a ma-

ner

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ner tearlike, which humoz thus issued through the coldenesse or other affection of the Aire about it, drieth to a kinde of Gum. Plinie preferreth this his smell before all smelles. But herein good heed must be taken, least we match and march with the græke Sophister. And the same Plinie sayth (as also Theophrast doth) that it onely groweth in a certaine Dale and Valie of Siria, which Valie hath his whole compasse in a maner in two onely Groaves, and hath bene y^e possession of long time of two sundrie and severall Princes. Whereof the greater was supposed to be in contents. xx. Akers: and the other lesse.

Of Barley.

Barley, in his excessive Drought differreth from all other our kindes of graine, and is called in Latine Hordiū, as if you would say Aridum, hard and drie. It is neuer sown but upon such kind of earth, as is drie. Plinie saith, that amongst all other kindes of corne this is last sowne, & with the first reaped: that which also experience with vs here at home teacheth.

Of the Beach tree.

The Beach, saith Theophrast, groweth onely in rough places, and most commonly upon

pon hills. It hath many and sundrie kinds, of
some accounted foure, of othersome five. In
name all one, but in fruit bearing euerie one
disagreeing. One of his kinds beareth a sweete
Hast or Acorne (as the Oke or Chestnut doth)
and of some is taken for the Oke. It is called
of the Greeces *Phage*, because in y former time
men liued herewith, & had it in stead of bread.
This kinde as Plinie sayth, is after a sort hai-
rie Lockt, almost growing out of fashion. It
is nothing solide or massie, but much porous:
and therefore of the lesse endurance, as saith the
same Author. Of this kinde of Wood being
brent to Ashes is made Glasse, Arre, herein
playing the workesman.

Of Beete.

Beete, is a Cardam Herbe, and in good plen-
tie with vs. Therof are said to be two kinds
the one white, and the other black: both medi-
cinable. Aristotle saith y vpo his roote (as vpo
any stock) any pong set or slip maye be set and
graft, and through the roote his good liking in
growth, may be brought from his owne na-
ture into naturall parentage with the Tree.

Of Bearesfoote.

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BEarefoote, is an Herbe whote and moyst, in the first degræ, as the Physitions say: and is bled of them as a remedie to the Splene, and to giue the vitall and liuing spzites moze easie and loose passage.

Of the Beane.

The Beane sayth Theophrast hath his manner of growth thus. His roote is thick and grosse: somewhat more deepely set than the Ræde his is. In the length it is indifferent, sometime foure Cubites high. It giueth fruite by maner of Celler: one onely in one part of his Huske. It is in his chiefest brauerie, and liketh best being sowne in moyst grounds, and especially in the Fennes and such like. It is also said sometime through the rancour of grouds to come vp vnsworne. The Pithagorians condemned it, as y^e which was not meete to meat. For sayd they, it dulleth and maketh grosse ech sense and spirite. It also causeth and exciteth vp in sleepe horrible dreames. Varro thought it was forbid for that as he sayd, the soules of the deade were therein placed.

Of Betonie.

Betonie is a water Herbe which for his singular colde worcking and growth also, in
colde

colde Countries and places is called in Græke
Psikotropa. It remedieth sayth Dioscorides the
consumed Gall.

Of Birdes tongue.

Birdes tongue, is an Herbe whose chiefest
working is to prouoke Menerie, and cau-
seth most rank seede. It figureth the tongue
of a Birde, whereof it hath his name.

Of Borage.

Borage, the best that it hath, as I did. sayth,
is as I finde to engender good bloud, eyther
sodden among other things, or else taken raw
by it selfe.

Of Bindweede

Bindweede, of some Withweede, is an herb
berie noysome or hurtfull to the other fruits
of the Gardaine. It hindzeth their growth, and
troubleth them with the inwapping and cir-
cumplikation about y other their stem or stalk.

Of the Blackberie tree.

The Blackberie tree, is after his sort bushy,
bearing that fruite that effsones refresheth
the shepheirde, he being in the field, and often
contenteth his lust. This his Lease or coue-

F. y.

ring

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ring is said of Dioscorides to destroy and kill
Serpents.

Of the Bremble.

The Bremble, of some is called Bucephalus, of other some the water Bremble. It is of two sortes: one the field Bremble, which most commonly groweth in waters: and the other Gardaine Bremble, or swete Bremble, which hath a verie good smell. They of Thrace and those which dwell about the floud Strimon, feede their horse with y^e græne growing Herbe or Lease of the Bremble, and are said to be marueylous fat therewith.

Of Britanick or English Herb.

Britannick or English Herbe, hath the very looke of the greatest Sorrell, but in colour a little more black, somewhat Mossie or Dealie. The best saith Dioscorides, that is founde in this Herbe, is his iuice, verie wholesome and profitable to many things.

Of Brome.

BRome is a Shrub, which of some is called Mirica for the bitternesse of his tast. It groweth in stonie and barraine ground, and in such places wheras no culture or care of ground tilling

tilling is had. And his onely presence is a thorough signe or euident token of barraine and dry ground. It hath his boughes flourishing as well in the Winter tide as in the Sommer. His flower yealow, and Cod blacke, both of noysome smell, and of bitter taste. Yet in working, sayth Dioscorides, it is verie wonderfull. For his Lease or flower being sodden and boyled among with running water, brydeleth and kepeth away swelling of the Splene. It helpeth the tothache, and stencheth the flowing of the bloudie Flir.

Of the Bulrush.

The Bulrush hath one kinde, which of some is called Sonnes brow: The Komaynes call it Sea Bulrish or Manuad: And it hath two Kindes: one which hath a square top or crowne verie blunt withall: and the other is rather Spearelike and sharpe topped. This last saith Diascor. intermedled with drinke, bzingeth on fast and sound sleepe.

Of the Burre.

The Burre of the Greekes is called *Philanthros*, mannes friend, for that it coueteth to catch holde and to cleane vpon man his Garment holding fast by such kinde of roughnesse
F. iij. as

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as it hath.

Of Cammock.

Cammock sayth Theophrast is an Herbe thoroughly beset with prickles, and is one of those that continue but for one yeare, or for the Spring time, Sommer and Autumne : and so fade away. His leafe is like Rue. It groweth in such ground as is tilled, & especially where as Corne or such like graine is most rancke. It is plucked up by his roote, then when as the earth through the Sunne beames is feruently hote, or else not. In some place for hindring & staying the Husbandman it is called Rest harrow : in Cambridge shire Whine.

Of Cammomill.

Cammomill, is an Herbe used of Physitions to purge the head, and to emptie it of superfluous humors and other grosse matter. Auicenn sayth, that there is three kindes hereof. One which hath a Saffron flower : another whose flower is as it were Purple coloured : the thirde is white. This hath that laudable preheminance for that the more it is trod and kept under, the more a great deale and the better it cometh up and prospereth.

Of Capers.

Capers oꝝ the fruit which is called Capparis, is so deriued from the Greeke name, for that it hath a round head in the top of his stem. His best liking is in dry & stonie grounds, and is called of the Physicians the purging Herbe, of some it is called Doggues Wzemble, of other some Doggues Apple, of other Hares heart. The Mages call it Pentheron.

Of Casia.

Casia, is one of those sorts which haue their preheminance and are had in pꝛice for their odoꝛiferous and pleasant smell. Which (sayth Plinie) hath thꝛee kindes, in no point one coloured like to another. For the first is white, the seconde red, the thirde almost blacke. The first is of least value, for that it soone rotteth, and is consumed and eaten of Wormes. The best is tried thus: by sauer oꝝ smell, tast and colour. It groweth in Arabia. His stalke oꝝ bodie sayth Theophrast, is somewhat grosse oꝝ superfluous, representing therein strikes, small and long, not much vnlike to Sineswes. It hath a barke and rinde but most difficult to be pared away. It is cut in the bignesse and length of two fingers, oꝝ a little moꝛe: and

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that onely about the vppermost and most tender twigges, and is after solwed bp being so cut whylest it is fresh and græne with some strong binding, the binding most commonly being of an Dre his hide. The true Casia we haue not, neyther the true Cynamon.

Of the Cedar tree.

The Cedar tree is in Lease like to the Cypress: his Wood is counted precious, and is long endurable for that it neyther harbozeth Moth nor Worme. Wherof (for this such his goodnesse) the Pillars and Beames of Princes Houses and Ballaces, likewise of Temples are made hereof. It groweth in Affrick, Crete, & Siria, and especially vpon the Mount Libanus. Rabanus sayth, that it is the verie Ladie and Quene of Trées. Theophrast sayth, that it is of marvellous highe growth, verie light, straight bp, about the bodie without weim or knot. And aboue al places saith he, that beareth the freshest, and is of greenest leaf that is in Cornica. From thence is brought that sweete Boulder which is called Cedria, which they vse to bestrewe vpon Garments, vpon bookes such like to preserue them from worme eating.

Of Cerfolie.

Cerfolie, is an Herbe in operation and working in a maner fiery. His best is, saith Dioscorides in that that it being wrought & tempered with Virgins Urine, remediethe all kinde of swelling.

Of Cetewale.

Cetewale, is an Herbe whose roote the Physicians vse to gather in Sommer, and being then dried indureth in good case thze whole yeares next after.

Of Centorie.

Centorie, is called the bitter Herbe, for that it is most bitter in tast: some call it the gal of the earth: his working was first knowne by Chiron the Centaure, who vsed it first in Medicine.

Of Celedonie.

Celedonie, is an Herbe which beareth a Saffron coloured flower, whose flower also gathered and helde in the hande dyeth, and stayneth the gatherers hande. Plinie sayth, it is then in his best lust, when as the Swallow abydeth and buildeth amongst vs,

and

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and serueth the Swallow (as the same Plinie and Aristotle also doe witnesse) to great vse and purpose. For say they, if at any time by any mischaunce or fortune, hir yong be hurt or perilled in their eiesight, the dam goeth to this Herbe, & presseth forth his iuice, which being so done, she annoynteth it about their eyes, and so reskozeth them to the better and their former state and case againe.

Of the Cherie tree.

The Cherie tree sayth Theophrast, height-
neth and matcheth with any in that poynt
what so euer. It sometime reacheth sayth he, to
24. Cubites, his leafe is like to the Medlar, sa-
uing that in handling of it, it is somewhat
more rough. His flower is white, which ha-
uing gotten full ripenesse becometh blood red.

Of the Cinamon.

The Cinamon shouteth forth out of a yong
set or spring in bignesse about two Cubits.
It groweth in Indie and Arabia, as Theo-
phrast mentioneth, and is called Cinamon,
for that it hath his top as it were folded or plat-
ted. It is of a shie and duskie colour: his Lease
is like to wilde Maioram. It neuer smellith
till it be thoroughly drie. It groweth amongst

Wiers

Wiers and verie hard Rocks, and is gathered with much paine and difficultie. In Fables we find that this fruit is found in the Phoenix Nest. Theophrast sayth, that is of the best goodnesse which is next to the twiggs and top, and that is lesse good, which is next to the roote.

Of the Ciprous tree.

The Ciprous tree is so named of y^e Greekes as Isidore saith, for that in his growth and especially beneath about his roote, it figureth the Pine Apple tree, or that figure which the Geomitricians call Conus. It is singular in sweete smell. And for this purpose they were wont in olde time to burie their dead with the Wood hereof, hereby thinking to keepe vnder, and to suppress all ill smells and saours of dead Carcasses.

Of Cokkell.

Cokkell is an vnprofitable Herbe or rather (to giue him his right name) a hurtfull weede which will alwayes be medling with the pure Wood heate, and doeth often choke it vp, and hindzeth his growth: So that the old Proverbe is herein verified: the ill weede ouercroppeth the good cozne.

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Of Coltes foote.

Coltes foore of some is called Bethicon,
of the Egyptians Suarcha. His leaf is like
to the I uie leafe. It ariseth from the roote di-
rect and straight vp.

Of Coriander.

Coriander hath his name common with
vs and the Grækes. For it seemeth to be
so called *Apo tou korion*, of plentie of seede.
Which seede being taken in sweete wine, pro-
uoketh a man to much venerie. But this being
after this sort drunke without moderation or
reason in so taking it, causeth Phrensie and
madnesse.

Of the Chestnut tree.

The Chestnut tree is a verie tough wood,
and so massie or scund, that it maye be the
principall Beame in all buildings. It is so fer-
tile and ranke in yong shote and slippe, besides
this in budding and giuing of flowre, that be-
ing once cut or hacked in pieces, will be the
better for that, and bnd so much the more. It is
called *Castanea* in Latine quash *Castraria* à
Castrando bicause it is so often lopped or gelt,
or bicause it is first opened befoze it is rosted in
the

the fier. Some saye that those kinde of Coles
wherewith the Smith mollifieth and worketh
his Iron are made with this.

Of Chastlambe.

Chastlambe or Agnus castus hath y^e floure
and seede that being digested of vs, openeth
forthwith the pores of the bodie: consumeth
and drieth vp that naturall moisture within.
Diascorides sayeth that with so working, it
maketh men chaste.

Of Crowtoe.

Crowtoe of some is called Vacinium, in
Greeke *Iacynthos*. It hath a leaf like to Poze-
ret, a handfull in height, in bredth it is lesse or
more small than a Maidens finger. His colour
is greene as y^e precious stone is of y^e name: his
top is full of Purple flowers. His roote circle-
like or round. It being drunken saith Diasco.
with Wine purgeth the Gall of his superflu-
ousnesse. Of this Herbe. y. sundrie fables haue
sprong vp with y^e Poets. One that it was first
a Boy entierly beloued of Apollo, whome he
at a time by a certaine mischaunce slew, which
thing done in his furie (lesse that with his
death his memorie should also die) he turned
him into this kind of Herbe or Plant. Another

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Is, that it sprang bp of Ajax bloud the most valiant Captain that euer the Greekes had. And for the remembraunce of so worthie a Knight or rather Princelie and Heroicall person, the Gods are said to haue giuen to this Herbe two baynes, figuring and evidently shewing these two Letters A. and I. with vs it is commonly named as we said befoze, Crowtne.

Of Crowfoote.

Crowfoote of some is called Astrion. The Romanes in their phrase of speach call it bloudie lease. It spreadeth sayth Diascorides, all abroad vpon the earth, rather than by any meanes it should heighthen. His lease is cut about or bepinked. It beareth yelow flowers, called Goldknops, and wheresoeuer it groweth (whosoeuer list to dig vnder and about it) shall neuer finde his roote without great stoze of humoz and water, like as in Camomill.

Of Cresses.

Cresses wyth the Egyptians are called Moth. The Romanes call the Nasturtia This kinde being drunken sayeth Dial. much auailleth and is a certaine remedie against serpents. The Persians bled it as the best Sallet that they had in al their feasting and banquetting

ting. It auailleth much to memozy, whereof ariseth this Proverbe: Eate wel of the Cresses.

Of the Cucumber.

The Cucumber after Plinie groweth both in the Gardaine and in the fiede. It is of those sort sayeth Isidore as also Theophrast, that chaunge their leafe and stalke often.

Of Cinkfolie.

Cinkfolie or five leaved grasse of some is called *Pentadachylon*, or *Asphalton*. The Magges call it Ibis claw or naile: some cal it Mercuries finger. His leafe is like to Wynt, and helwen or hacked toothlike, in maner of Saw. His flowre is yelow and somewhat pale with all. It groweth in moyst and watrie places. It is ministred often of the Phisitions with Luters and Purgations.

Of Daffadill.

Daffadill, some call Anthericon, the Romanes Kings spare. It is in his stalke beerie thinne and light, and beareth his flower in his top: it is of plentifull roote. It being ministred medicinolike, remedieth the Serpentes Ring.

The second Booke

Of Dictamus.

Dictamus is an Herbe which groweth in Crete and is very wonderfull in loosening & unbinding the straights of the bodie. Tullie gathereth this to be true by the maner of the Deare or Harte, who being stricken in the rib with anye Dart or Arrowe, so that it sticketh hard fast: they streight wayes hunt after and hasten to the water bankes of the Fen where this Herbe groweth, and finding this, eateth it as a present remedie to haue thereby helpe in such a distresse: which Herbe being once eaten, they shake out the Dart or Arrow out of their ribbes as they list.

Of Dill.

Dill some call Anis. The Egyptians Archis. The Mages after their tongue, Dogs head or Houndes loke. The Arabians Mercuries herbe. The Romanes as before Anis. Dioscorides saith, that it hindreth and hurteth the good eyesight being often taken, and is a hinderance to issue.

Of Dragaunce.

Dragaunce is an Herbe so called for that it is bespotted and is specked in his colour much

much like to a Snake : representing the berie
 Vip̄er or Dragon, which Herbe the Vip̄er
 is selfe standeth in dreade of. Of some it is
 called Colubyne, for it hath hys flower
 Purple coloured: it is also clouen and sharpe
 as the Serpents tongue is. It is blacke in the
 midst of his flower. This sayth Dioscorides,
 hauing his roote dried and beaten all to pou-
 der & confect also with water of Roses beau-
 tifieth and cleareth the foule face, as being
 with other things handled helpeth otherwise.

Of Dragon.

Dragon the greater and the lesse. The grea-
 ter of some is called Aron, Isaron, Iaron.
 &c. The Romanes call it Serpentarie. Thys
 groweth only in shadowie places, and such as
 be hedged, so kept away frō the Sunnes heate,
 which thing it cannot abide. The lesser hath
 white spors, and those little, his stalke straight
 vp: and his length about. ij. Cubits.

Of Dwale.

Dwale is called in Greke Strachnon Ὑπνῳτικόν
 in English sleepe Dwale. It is a kinde of
 shrub sayth Diosc. which groweth nigh to the
 Sea, berie abundant and plentiful in pong
 howes. It is maruellously effectuous to bring

The second Booke.

a man on sound and fast sleepe. There is another kind of the self same name which is called mad Dwale. Which being drūke sheweth wonders by a certaine false shewe of imagination.

Of the Elme.

The Elme is a tree whose wood or timber is yelow, verie sinowie & strong. It is called of some all heart. It is vsed and occupied principally about magnificall or beautifull gates. It is then best of all riuen, clouen and cut in sunder when it is moyst and greene, and wyth more difficultie being once drye. Theophrast sayth, that it is in his kinde verie barraine. It only beareth a certaine Grape, but nothing else. It is one of those kinds that putrifie and breed wormes.

of ESele.

ESele of some is taken for Ciebright: this hath his leafe verie thinne and plaine. It is not of so fresh a greene colour, or of like looke, as many other plants be: but this it hath above them, for it being pressed, doth giue a very daintie and most medicinable iuice or humoꝝ, not much vnlike to milke. Diascor. sayth, it purgeth scume and other such superfluities of like nature.

Of the Elder tree.

The Elder, saith Iſid. is verie soft in handling, and of verie small heighth or growth. Hereof are made certain kinds of instruments and especially a kinde of Symphonie whiche the common sort call a Pipe: the learned and moze ciuil kinde of men name it a Dulcimer. As the abouesaid Authoz witnesseth, in that his tractate of Muscicall instrumentes. It hath boughes thicke and grosse, verie plaine and well compact with all in his outward appearance. But within they are verie hollow, and haue nothing else but a soft Marie, which is commonly called their pith. Plinie sayth, that if the middle Barke or Kinde be pared or cut somewhat moze toward the vpper part of his stocke or bodie, than towards the nether part, or contrariwise, so it will afterwards augment either vpperward or downeward, with spreading forth of his armes or braunches after that sort.

Of Fenkell.

Fenkell is an Herbe of the Cardaine and fielde common to them both, but not so common, as effectuous. The Latine worde signifieth, that it should be sharper of the eyesight, & Dioscorides also sayth, that the iuice of this

S. y.

Herbes

The second Booke

Herbes roote quickneth the eyes. It is called of the Greekes *Marathron*. Plinie (as also Isidore in his .xviij. booke saith) that the berie Serpents (if nothing else did) were sufficient to Noble & to cause this kinde to be well reckened of, for that through the onely taste or eating hereof, they shake off many sicknesses, and thereby keepe away, or of from them weake & olde age.

Of the Fig tree.

The Fig tree, is of no high growth, neither nice in bodie, but grossely set and thick, all his Wood not so plaine, as wrethed & wrinckled: the colour of his Lease and Kinde somewhat more wan or pale: his flower Medler-like. It is called *Ficus* in Latine à fecunditate as some say, for such fertilitie as it hath and increase: for so soone as his fruites, those that be all of one time in growth begin once to ripen and are pulled or plucked therefro, it straightwayes with no lesse abundance shooteth forth other. It hath that humour (as it is said) that is like womans milke. It hath also that vnicuous and Oylie nature in tast and smell, so vnicquely pleasant to the Bull, that there is no better bait or Bribe to stay and quiet him, then to bring him to the Fig tree, whereas he may haue but onely sent and smell hereof, and being neuer

so fierce, is forthwith tamed. It hath diuerse appellations and names of diuers Regions & Countreys. There is one kinde saith Theophrast in Indie, which euen from his boughes or bzaunches giueth yearely roote. There is another Fig tree called *Egiptiaca*, which in Wood and fruit bearing, is like the other: but in effect and manner of working is contrarie both to this kind and to all other: for it being throwen into the water, it straight waye descendeth and seeketh to the bottom (and that which is most to be maruelled at) after that it hath bene so a long time drowned, and hath euerie parte or poze full of water (at which it should seeme to be moze ponderous) it then ariseth by againe to the waters top, and so keepeth ouerlie and aboue the waters highest superficie, and swimmeth as *Saint Augustine* sayth, as all other kinds of Timber do, aboue.

Of the Fir tree.

The Fir tree sayth Theophrast, hath this one maner and custome peculiarly to himselfe, that being cut, eyther hindzed or hurt, by any stozme or tempest in y^e left side of his stalk (which kinde of stalke it hath both light and smooth) it by and by taketh hart a grasse, and groweth round about and garland like, a litle
G.ij. beneath

The second Booke

beneath his top: which some call leaping about: other some the daunsing of the rounde. It is in colour somewhat black, to feele to hard above measure. Whereof the standing Cups of Arcadie were wont to be made. And this furder it hath peculiarly, that cutting y boughes without skill, or hurting the toppe, it foorthwith dyeth.

Of Firse.

Firse or Gorse, is a most sharpe and thorneie kinde of Herbe, growing in Woodes, Forests, Desarts and in such grounds as be most weddie. It is saide to prick and wound the feete of him that passeth by, and catching holde off some part of a man, some pierceth to the quick. The common sort call this daungerous herbe.

Of the Frankinsence tree.

The Frankinsence tree is verie plentifull in boughes giuing. In leafe it is like to our Peare. Hauing y it is much more small. It is in colour as græne as Rue, in rinde & barke as soft as Laurell. The tree it selfe hath ere now bene called Libanos, & in Greeke *Dendrilibanos* his Gum or teare. Libanotos of Galen. Euripedes again cōtrariwise vsed Libanon for the teare: and Libanotos for the tree. It is so fabled

with

With þe Greekes that it had his name of a yong man, and the same an Assirian, whose name was Libānos, who after ward was turned into this kinde of tree, whome certaine enuious persons slue perceiuing him so serious in worshipping the Gods. (For the which their malice being not long after acquitted and reuenged) it was afterwards and hitherto is holden in opinion that there was no better nor more acceptable sacrifice to the Gods than Frankinsence offered vp. There is a certaine Manna of this Frankinsence, which Plinie will haue to be þe purest of this his humors drops wrung forth by great pressing. There is also a certaint smoke in this, swæte and pleasant, after that it be burned, as there is also of Mirrhe.

Of Fumitorie.

Fumitorie of the Epyptians is called Lynx of the Greekes *Kapnos*, with the Latines *Fumus terre*, the earth his fume or smell. It is a bushie or shrublike Herbe like to Coreander his flower, white or more like Ashie colour. Dioscorides sayth, it letteth the hayres of the eye liddes, being pluckt away to grow again, annointed and layde with Gum. It is in his best working, then, when as it is greene.

Of Garlick.

GArlick, hath his name of his strong and vnpleasant smell: bicause it smelleth saich Isidore so strongly, and with that so lothsomely, that it taketh away, & bereaueth for a time the good and sweete smell of all other things. The best that it hath, is that it is good of increase. For euerie and eche coate of his (those I call coates which are as it were on both their sides behemmed and parted, and are as it were in seuerall coznerns of the house, but yet in house and so by that meanes all one) set in the Gardaine or otherwhere, will sone come vp and much prosper. Which thing the Onyon as Aristotle sayeth, halteth in: for that is set onely by whole heades, & so commeth vp or else not.

Of Ginger.

Ginger, in Graeke is called *Zingiberis*, it groweth in Arabie, his growth is by manye and infinite small rootes: in smell and sauour not much vnlke to Pepper. Those sayeth Dioscorides of the rootes hereof thus. Take them for the best and principal, which haue not bene eaten, neither gnawen with wormes: for they haue their wormes also as al other rootes haue.

Of Gladiolus or Sworde herbe.

Gladiolus, his form and proportion of leafe is like to Hedge, his flower yealowe in a maner like to the flower Deluce: some call it Arion, some Sword point or edge tale: other some cuttle haft. The Romaynes as before. It groweth for the most part in the fiede. It hath a double roote one placed & fetled within an another. This his roote sayth Diascorides, being taken in wine prouoketh and stirreth vp to Venerie.

Of Graspe.

Graspe of some is called Asyphylion. They of Affrick call it Eball, the Egyptians Anuphi, the Romaines Cattailles meate. His groweth (as what it is also) is verie wel knowe of all men. Herein lurketh the Serpent, and bydeth him selfe safely. With this all beastes and Cattell of the field do liue. It helpeth and remedieth, saith Diascorides all hinderances and stops to vyne. There is a kinde of graspe in Babilon, whiche is like Cane or Reede, which being tasted or eaten of, killeth the Cattaille, and it groweth by the highe way sides on euerie side as they iourney. In the Hill Parnafus, there groweth another kinde of graspe

The second Booke

grasse more thicke and ranke than the other,
& of better size: for it beareth a leafe like Iuie.
In Cilicia there is a kinde of Grasse which is
called Heracha, and of the Egyptians Apap,
which groweth in hedges about walles and
Wines: whose leafe is like Mercuries Herbe,
and as full of Bziestles.

Of Grunswell.

GRunswell in Graeke *Ercigeton*, it groweth
vpon walles and Tileshads, and is hoare,
like to an olde mans bearde. It hath a duskie
flower. Dioscorides sayth, that his stalke be-
ing boyled in water, and afterwards druncke
wth wine, doth ease the soze grief of the stomack.

Of the Gilofer.

The Gilofer is called *Gariophilus*, hys
flower of al other flowers is most swæte in
smell. There be many kinds of Gilofers, al-
though but one name for the all. There is also
a tree of y^e name called *Geu* of othersome *Be-*
net, which hath fruit in tast like y^e *Peppercorn*

Of Hares foote.

Hares foote, of some Hares commyn. It
groweth in Gardaine Alpes. And is as
Dioscorides saith, a singular Medicine to kepe
and

and defend the inward bowels from swelling.

Of Henbane.

HEnbane, hath the name to be a cause of madnesse or furie: Isidore sayth, that it killeth and bindeth the spirites: The Herbe it selfe hath a top or small heade. In olde time, vpon the Crowne or Myter of the high Priest stood a flower right vp on the top, not much vnlike this Hearbe, about a finger in heighth, supereminent, & vnderneath this, in the lower part of the garland or Myter, round about his Temple or Forehed, there was a golden circle in thre sortes ordered, and set vpon, the which stood with yealow flowers from one side to another. We must gather that something was figured hereby, and that the high Priest or Bishops were not on this wise ordered for nought

Of Horse taile.

HOrsetaile but more commonly with vs called Cattes taile, of the Greekes *Hippuris* of the Mages Saturnes soode. It groweth in waterie places and thole softlye dighted and banked about. It crepeth vp by stalke aloft, and reacheth ouer his neighbours head, couering and preasing as much as it may to be the higher. In his top it figureth a taile to looke to.

And

The second Booke

And thereof had it his name. His roote is tough and verie harde. Diasc. sayeth, that it is a soze binder, and that it stencheth eruption of bloud.

Of Houselike.

Houselike in Greeke is called *Acizoon*, as you would say, alwayes aliuie. It is alwayes greene and well liking, and for his endurance is resembled to Ambrosia: for his colour to the Marigolde, for his roundset or figure to the Bullocks eie: Insomuch that the Romaines call it Iupiters eie. It hath a fruitfull leafe in the bignes of a mans thumbe: in the end thereof it is sharpe or like a tongue. It is giuen to drinke sayth Diascorides against the biting of the greatestt kinde of Spider, and that kinde principallye which hath the moste iointes, as some be thrise iointed. There is another of this name, but it is lesse, and is called *Acizoon to Mikron*, or with the Romanes *Vitalis herba*, or *Semperuiua*. Semgreene. It groweth vpon Walles and tiled housen and is many wayes medicinable. Diascorides.

Of Humlocke.

Hvmlock in Greeke is called *Koneion*. With the Egyptians *Apemphi*, in Latine *Cicut*a. It hath his stalk and stem like Fennell.

His

His flower is white . His seede like Anise
 seede, but moze white. It is one of those kinds
 of Plantes which destroye and kill as sone al-
 most as it is taken . Wherewith as we reade
 Socrates the good Philosopher died forthwith,
 after that he had bene once caused and compel-
 led of malicious Iudges to take y Cup wher-
 in the iuice hereof was poured, and so to drinke
 it off. Diascorides sayth it killeth through ex-
 trême colde, vanquishing and ertinguishing
 all naturall heate.

Of the Herbe Facinct.

I Acinct is an Herbe hauing a purple flower
 It toke his name of a certaine noble childe,
 which among the Syrtes in a Pasture there
 was found dead. So the child his funeral gaue
 name to this Herbe . His colour is properlye
 Aerie, bespotted among with Purple and red.
 It hath a certaine flare lyke Snowe. Of these
 thy colours were the Priestes robes of , as we
 read in the old law.

Of Isole.

I Isole is an Herbe of meane growth , but of
 much vertue , and principallye in purging
 the Lungs. Wherefore in the olde law sayeth
 Isidor,

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Isidor, by a bunch of Iſope, they would be be-
ſprinkled with the bloude of Lambes, which
would be counted and reckened cleane.

Of the Juniper tree.

The Juniper tree is ſo called of ſimilitude
and likenesse to the fire. Pyr in Greeke ſig-
nifieth the fire: or as ſome thinke it is ſo called
for that in his maner of growing it is like that
figure which the Geometricians cal Pyramis,
we may ſay ſharpely topped. Or as other ſome
ſay, it is ſo named for his good and long maner
of retayning and keeping fier, inſomuche that
if Coales of fire be raked vp, and inwrapped
with the Aſhes hereof, they continue as they
ſaye, vnertinguiſhed by the ſpace of a whole
yeare. It groweth ſayth Diaſcorides, in ſtony
and deſart places. Plinie ſayth, that the onely
ſhadow of this ſleath and killeth Serpents:
and therefore his fruit is reckned to be a reme-
die againſt poyſon.

Of Iupiters beard.

I Vpiters Beard, called of the Greekes Chrys-
ſokome, as you would ſay Goldilocks. It is
haire like Iſope. Diaſcorides ſayth, it is ta-
ken in Wine eſtſones to purge.

Of Iuie.

I Vie sayth Isidore, is so called, for that it crepeth all about, and cleaueth fast to the tree, some say (as it may be also) that it was so called, for that at the first it was giuen to the kid and Deere as nourishment & meate. For Hædera is the Latine word, and we may fetch it as it were word out of word, Hædera quasi Hædis data. It is plentiful in giuing Milke, wherewith the kids were more full of Milke. It is a token and signe with the Philosophers of colde and moyst earth.

Of the Kastainy.

The Kastainy is a tree of good high growth, so called as Isidore witnesseth, for that it must be often lopped or gelt. For this so sone as it is cut downe, by and by (as it were a faire greene groue) spreadeth abroad and beareth infinite blossomes, and buddeth wonderfullye. His fruite hangeth betwene leafe and leafe, and that double or by couples, in maner of a man his pruities.

Of the Laurell tree.

The Laurell tree hath bene from the beginning, the verie seignorie and badge of all
such

The second Booke

such as haue gotten amongst men the name of honoꝝ, dignitie and praise . Insomuch that in olde time (as also in many places now oꝝ not long since) the Garlands & Crownes of Emperours, hardie Captaines, valiant Souldiers and such like, were made hereof . With them of the olde time it was called Laudea , afterwards the letter d thzough an other custom had his chaunge into the letter r, and is now called Laurea, (as many other wordes of like sorte) of the which is Meridies foꝝ Medidies and the like . The Greekes named it *Daphnis*, foꝝ that it is alwayes freshe and neuer leaseth his greene colour . Aristotle sayeth that this kinde of tree (whereas other and those infinite are) is neuer hurt by thunder and lightning.

Of Laus tibi.

LAus tibi oꝝ white Daffadill in Greeke is called *Narkissos* . It hath his leafe like an Onyon . His stalke yelow within his skinne, and hollow. Diascorides sayth, that it ioyneth together those sinewes which are cut, being adhibited and vled plaister like.

Of Lettice.

LEttice sayeth Isidor, is so sayde foꝝ that it being eatē, hath that humoꝝ which is some conuerted

conuerted into milke : and to the woman it encreaseth milke abundantlye. To the man he sayth, it is cause oꝝ pꝛouokement to Venerie. There is both field Lettise and Gardain Lettise. Dioscorides sayth, that it putteth alway all hinderances of sound sleepe.

Of the Leeke.

The Leeke hath his time of lustinesse and youth, and his time also of age, euen as man hath. For the first yeare it bestoweth all care and trauell in growth and nourishment to his owne perfection and ripening : then the next yeare following, that that he can he reserueth and bestoweth vpon seede, to the pꝛeferuation of his kinde.

Of Laburnum.

Laburnum is a tree growing vppon the Mountaines called the Alpes, whose wood is white & hard : and hath his flower one Cubite in length, so noysome that no Beest will touch it. This groweth in hard and drye places and hateth moysture oꝝ water.

Of Libardbaine.

Libardbaine of the Greekes is called *Akoniton*, it hath leaues like the Cucumber, but
V. s. some

The second Booke

some what moze lesse and rough. His roote is like y^e Scorpions taile. In colour it is as white as the Alabaster. They say that if the roote herof be shewed or offered to the Scorpion, that it enfebleth him, and bereaueth him for a while of his liuely powers, & of both his inward and outward senses. But contrariwise if you shew him Barefoote or Terwozte, he by and by leappeth, and is aloft. Diascorides sayth, that this roote being stamped to poulder, and being bespiced or bestrewed vpon their meate, as flesh, and such other things wherwith they liue, destroyeth and killeth the Panther, the Libard, the Wolfe, and all other beastes, those especially which liue by rauening, and that whilst their meate so ordred is in their mouth. There is another of this name, englisht Wolfebane: whose leafe is like the Plane tree, which hath iij. kindes. The one which the Huntsman beseth: which groweth for the most part in Italie, with the which after their addighting they destroy Wolves, as Diascorides sayth: the other which serue the Physition to good vse and purpose.

Of Liricumfancie.

Liricumfancie, or as other iudge. May Lillie, for resemblāce alike; It hath his flowre very

berie white. In Greeke it is called *Ephemeron*, for his short continuance and daylie dying. As also there is a little kinde of beast in the River Hipanis of that name, as Aristotle recordeth, which liueth but onely one daye, and dieth at night: so ordained of God and prouided of Nature: herein to learne and teache vs that all things created & made, haue their ende: some with long looking for it, other some haue it as sodenly, and as short: And to enforme vs further, that euerie thing hath not a like end. For, infinite things there are, that haue no proportion, or seeme not to be (although they be) conference & comparison being once had, the one with the other.

Of Licorise.

LYcorise, is so saide especially through the Greeke word for that it hath a swete roote. *Gluen* in Greeke is interpreted swete. It is not onely swete, but it is also moyst, insomuch that it slaketh the thirst.

Of the Malew.

The Malew hath that preheminnence, that it molifieth, and loseneth all hardnesse of the inward parts & bowels of the belly: as Isidor the weth, whose lyquor or iuice sayth he, being

H. G. concem-

The second Booke

contempered with any clammy Dyle, and being annoynted vpon any mans body, he cannot be stung with Bees.

Of the Mandrake.

The Mandrake sayth Dioscorides, of some is called Circea. For that the Poets saigned, that Circe the Witch or Sorceresse bled in her amorous and delicious drincks. It beareth sayth Isidore, an Apple of swete smell, which of some is called the Apple of the earth. The Poets call it *Anthropomorpheus*, for that it hath his roote in the earth in figure like to a man. Whose roote being boyled with wine, and giuen the pacient to drinke, the Surgion forthwith casteth the Pacient into a dead slepe. There is of this both Male and Female. The Male is of like leafe to the Beete. The Female to the Lettise.

Of Maioram.

MAioram swete, or Maiorã gentle, took his name of a certaine Kinges wayting Boy, which in fetching his Lord certain oyntments at the Apothecaries, by chaunce (whylet he bare them) had a fall, & so by the spilling of euery eche of them (meeting together by their flowing, and by such confusion) a meruellous

Swete

swæte smell was made, which as they say, this
Maioram representeth.

Of the Mastick tree.

The Mastick tree, distilleth and droppeth a
certaine teare oꝝ Gum: and that kinde of
gum which is in working very dry, & emptieth
the head of all moysture, and al other superflui-
ties; as Dioscorides sayth.

Of the Marigolde.

The Marigolde of Manardus is called Ly-
simachia. Ruellius calleth it *Woodwaren*,
it groweth in Medowes and Pastures like to
Brome, so bitter that no beast living will eate
thereof. Other will haue it called *Lostriffe* oꝝ
Herbe Millo. It beareth a red flower: It
being put saith Dioscorides into the fire, sendeth
foꝝth that kinde of smoke that is noysome
to Serpents, and driueth away Flies.

Of Molin or Longwort.

Molin oꝝ Longwort, is one kinde of that
Herbe, which in Greeke is called *Phlomos*,
another of that is the *Primrose*. Of some it is
taken foꝝ the *Roscampin*. It hath a long roote,
a white flower, & somewhat wanne. Aristotle
sayth, that this is the fishes deadly destruction,

The second Booke

for they coueting to taste hereof, by the power of his working, are weakned and brought low, insomuch that they thereby for the most part, leese their life.

Of the Mulberie tree.

The Mulberie tree hath a soueraigne red colour in fruit bearing: wherby in Græke it is called *Maros*, which signifieth red or ruddie coloured. There is saith Theophrast y Egyptian Mulberie tree that is not much unlike ours in the Gardaine: but it hath a singular maner by it selfe in fruite bearing, for neyther vpon his bough, neyther yet vpon his leafe, it beareth fruit but onely beneath out at his bodie, in the bignesse of our Fig. But forasmuch as it lacketh his inward kernell (which other fruytes haue) it is somewhat slack in hastning toward ripenesse, and is neuer mature or melow, vntill such time as it be pressed and chased with Iron Instruments, such as they haue in Egypt. Which kinde of fruit being on this wise vsed as it were the space of foure dayes, it wareth ripe by and by, and in the eating is verie pleasant.

Of the Mushrom.

The Mushrom or Toadstole, in Graeke is called *Moketon*, in Latine *Fungus*. It hath two sundrie kinds, and they both differ in goodnesse, for the one may be eaten: the other is not to be eaten, but is deadly to eate. The first also eftsones by other meanes, not of himselfe, but taking it of another, becommeth poysonous or deadly. *Diascorides* saith, that this thing sometime commeth to passe through neighbourhode and feloship either of rustie Iron, or Nayles: or else sometime by rotten and filthie Raggess cast among them, and consumed to dust: sometime also by harbouring Serpents, such as are all venemous: sometime also through the next neighbourhode of venemous and infectuous Plants, and so forth.

Of Mint.

Mint is an Herbe of swæte smell and is of two sorts the one of the Gardaine, & other of the field. The Latines cal it *Calaminthus*. *Isaac* sayth, that it stoppeth and stencheth all kinde of swellings.

Of Milfoile.

Mylfoile of some Yarrow or Rosebleede, is a small and short set or shrub. It hath his leafe like to the Birdes feathers. They are deu-
H. iij.
uided

The second Booke

aided by cuttes, and are sharpe also like the Cummin. Diascorides sayth, it is profitable to stay eruption of bloud.

Of the Mirhe tree.

The Mirhe tree sayth Plinie, groweth in the pastures and woods of Arabia, whose leafe is much like to the Oliue, but more sharpe and thorne. It hath boughes like to the Juniper. It is in his growth aboute five Cubittes high. It distilleth drops out of his side, or body, both bitter & greene, which some cal sweating. Isidore saith, that the best of it commeth by resolution and loose giuing within it selfe. And that he sayth is a great deale more precious, which commeth forth and issueth of his owne accorde, than that which cometh by stroke and Iron Instrument violently brought forth. Dead bodies annointed with this distillation, are sayde to be preserved from corruption or rottenesse.

Of the Myrt tree.

The Myrt tree sayth Isid. was first called Myrtus, for y^e it groweth most commonly nigh to the Sea thore. It is one of the odoriferous kind, or sort, those I meane which haue sweete sent or smell. Diascorides sayth that it repairerth

repaireth and refresheth anelwe olde weariet members.

Of the Nettle.

The Nettle is a burner, & is called Vrtica, of the actiue verbe Vro: as I sid. saith. It is of fire and extreme hote burning nature, burning with handling of it onely. And when as it hath once done with burning as much as it will: it straight wayes causeth ytching, to the intent that the place being scratched might swell & more. Which ill weede is not through this his dealing one waies hurtfull to a man, but many waies. Yet it hath in it saith Dioscorides somewhat praise worthy: for it is singuler (so as it may be used) to stench bloud.

Of Nightshade.

Nightshade of the Egyptians is called Allecto in Greke *Struchnos*, the Romaines call it *Batrachium* some other *Solanum*. His leafe is somewhat like *Percelee*. Dioscorides saith it helpeth the burning and inflation of the stomack. With this the valiaunt Beggars and most cunning in that their daylie craft, (craft it maye be well called and taken in the worst part) doe make their flesh seeme rawe and rancored, as often as they will, to the intent men may

The second Booke]

may pittie them the more, and giue them the
sooner their Almes: whereas peradventure
they be as whole & as lustie as those that haue
pittie of them in verie déede. But here we may
perceiue there is a counterfayting almost in eu
uerie thing. They therefore to beguile men,
thus vse it. With this they chafe their legges,
their armes and other partes also where they
will, till it blister and breake the skinne, & ha
uing so done for a time it sheweth a meruelous
ill looke. And so I warrent you to that looke
they, for their partes, can counterfaite as good.
In most places in England it is called Gold
knappe or yelowe Crace, for the golden colour
of his frute,

Of the Nut tree

The Nut tree may be called & that very apt
lie, an iniurious & vnquiet neighbour. It
hurteth the fruits next to him by all meanes,
both with his shadow, with dropping ill teares
or humors from out his leaues vpon them and
also with his roote. Insomuch that by al waies
it bereth and hindreth the next to him. Isidore
saith they may all generally and with one and
the same name be called Nuts, whose fruite is
hid and kept vp in huske or shale: As the wal
nut, the Chestnut, the Almond and the like.

Of

Of the Nymphes tree

The Nymphes tree of the Grækes is called *Lotos*, it is of exceeding gret height, very soft & tender in barke. In fruit it is like the Cherrie, as swëete and as smal also. Cardane saith, that Neptunes Daughter a Nymph, fleeing from Priapus, was turned into this tree, and therebpon it had first his name. There is an Herbe also of this name, which the Poets imagin and faigne, that whosoever eateth thereof shall so be in attendance vpon Venus and vpon hir Court Ladies, that he shall not be able to moue from the place where he so tarieth or resteth in.

Of the Olive tree.

The Olive is a kinde of tree had in much price amongst the Auncients for his peaceable and concordant nature. Insomuch that the olde Romaines (as in their Histories and Chronicles doth appeare) were neuer wont to send their Legates or Embassadors eyther to aske and require peace: or else to offer and proclaim peace with their outward enemies, without smal braunches hereof bozne in their hands. Remigius saith, it is for a token of signe or attonement and couenant made betwæne God
and

The second Booke

and man. As then especially when as y^e Dove
fleeing forth of Noe his Arke, fetched first and
for most to him a small twig hereof. Plinie
sayth, in his. xv. booke, that the valiant and no-
blest vanquishers in the Citie of Athens in
olde time were honoured and crowned with
the Oliue. The same Authour also recordeth,,
that there be diuers kindes hereof. There is al-
so a certaine iuice of this Oliue, as Ihdore:
saith, which the more new and fresh that it is,,
the better it is. There is also the wilde Oliue:
like to the other, but that it hath a more broade:
Leafe.

Of the Oke.

The Oke is called y^e sound bodied tree, and
his principalltie is in long life & endurance.
It is sayd that Mambræ that tree, was a kinde
of Oke, vnder which Abraham dwelt which
continued and endured many hundred yeares,
euen from his time to Constantines the king
and Emperour. His fruite is commonly cal-
led the Acone.

Of the Oleander.

Oleander, in Græke *Nerion* y^e Latines call
it *Rhododendrum*. It is thought to be a
tree in leaue like to y^e Almond tree, but at the end
some

somewhat more sharpe. In flower it is like the Rose, and beareth fruite with shale, as the Almonde: within his shale are fat and full seedes, as soft to feele to as purple silk. His leaf or lint of flower being eaten of cattaille is their cause of death.

Of the Onyon.

The Onyon hath al his strenght and manner of working in his roote or head, & therefore it is called *Cepa* in Latin, for that all his profit is placed in y^e head. At one yerres growth it taketh no great prouise, neither doth it seeme to ryot vntill suche time as it is plentiful in yeelding seede.

Of Orchanet or wilde Buglosse

Orchanet, of the Romaines & Greekes is called *Anchusa*. Some of our countriemen translate it wilde Buglosse. It hath his leafe sharp set and thornie. His roote saith *Diasco*. hath that kind of iuice, that being wryng out, dieth in a manner a sanguine colour.

Of the Orenge tree.

The Orenge tree wherof Mantuá so much maketh mention of, in his Eglogs: is first reported to be brought from the Medes, wher
of

The second Booke

of is thought to arise this Latine worde *Malus Medica*. The Greekes call it *Kédromela*, for that his fruite is in smell, not much vnlike too the Ceder. The Orenge sayth *Diascorides*, helpeth and remediethe all venome. And so the Poet meaneth, whereas he sayth: And hereof is the foules best nourishment. This tree is at all seasons of y^e yeare fruit bearing or fruitfull: insomuch that it is neuer found without fruit, but after a diuers sort in their qualitie & maner: for when the first of their fruit is melow, and readie ripe: then the second you shall espie greene and sower: and the thirde neuer blooming and in flower. So that as the first is plucked off: the residue one after another hasten to rypenesse, the first to the thirde hyppoynt: the thirde to the seconde, and that, that is not (but in possibilitie and power is) then springing forth.

Of Organnye.

ORgannye of some wilde *Maioram*. His roote is like the Rape, ruddie within, and without verie blacke. *Diascorides* sayth, that if his roote be stamped and mixt with *Miniger*, that it is a singuler Medicine, and remediethe the bighring and eating of Spiders.

Of the Palme tree.

The Palme tree, is bespzed with boughes plentifullye, and the same in a maner resembling the small lynes in our hande. It is of indifferent heighth, swift in shooting forth, and in his growth, keeping and retayning still his Lease without fall (which thing the most of all other kindes doe not) but haue yearely at one time of the yeare the fall of their lease. The Grækes in their language call it *Phoenix*, fetched & borrowed as I think, from *Phoenix* the Birde of Arabie, which is said to be of so long life or continuance. Plinie sayth, that there is hereof both Male and Female.

Of Papius or the Rushe

of Egypt.

Papius or the Rush of Egypt, and Siria, in length is reported to be ten Cubits. It groweth in the Fen and Marshie groundes. Of this was Paper at the first made, as hys name yet seemeth to testifie. This kinde of Rush being well dzyed, is the fure his best nourishment: with this also in Egypt and Siria, they make Candelles and Torches (euen as we) with out wieke and cotton.

of

Of the Peare tree.

The Peare tree as Isidore witnesseth, is called Pyrus, for that it is in his fashion and kinde of growth, Pyramidall or firelike, broode aboute the middle of the bodie, but at the toppe Arrow headed, or Pinnaclelike. It hath but one name, for many and sundrie his kindes. There is in a certaine Towne in Italie called Crustuminiū that kinde of Peare, which is as red as bloud in one of his sides, and in thier residue otherwise.

Of Pearserthnut.

Pearserthnut of many in english, in Greeke is called *Astragalos*. The Romaines call it *Ficus terræ*, the Fig of the earth. In maner of growth it seemeth to be but a small and verie short shrub. It is in leafe and braunch bearing like to Cicer his roote: of the Whisitions it is sayde to be by many wayes medicinable, as to stay and stench bloud, & the like. But it is verie hard and scarcely able to be beaten to poulders.

Of Penroyall.

Penroyall of some Chrusitis of others Lupiters beard: of others it is thought to be a kind of Calamint. It hath lockes verie like sope

sope : The Greekes amongst them by their maner of name and worde giuing (as we may interperet) seeme to call it golden Hearbe. His roote is a great binder, & causeth excessive heate. Plinie contendeth it for this one thing aboue all other herbes: For that it being hung bp in y larderhouse, either by bzaunch, or other wise, in the midst and depth of Winter, yet for all that buddeth forth his yelow and golden flower.

Of the Pine tree.

The Pine tree is called holdfast or pitchie tre. It is sayde to sweate, and to droppe forth pitch. Theophrast saith, that this kind of tree furdereth and agreeth with al other their natures whatsoeuer, as also the Fig tree doth the contrarie. It beareth that fruite which we call the Pine Apple. At the first it is very raw and grene, but being ripened, it cometh most nigh to the Chesnut his colour.

Of the Pionie.

The Pionie had his name first of a certayne physician whose name was Peon as Inderreporteth. Some call it Penterobina for his number of graynes. Other some call it fivefingered leafe, for y fingers likenes. Auicen saith, that there is of this both Male & Female. The

I.

Male

The second Booke

Male saith he, druncken in Wine helpeth thee
Opilation of the Splene.

Of the Pepper tree.

The Pepper tree groweth in Indie, and
vpon the side of the hill Caucasus right op-
posit to the Sunne. His leafe is much like the
Iunipers leafe. It groweth amongst the Gro-
ues and Woods, such as the Serpents inhabit.
But to be free from any their kinde of enda-
maging, the inhabitants of that cuntry saith
Isidore, when the fruites hereof ripen, doe set
the whole Grove on fire, and by that meanes
the deadly Serpents die, and are driuen away.
So that the fire hath two effectes in so wo-
king: the one to their terrour and feare: the
other to make black and becolour the Carnels
as it were most browne: when as both they
and y residue of their fruit by naturall growthe
and proper colour are all white. It taketh also
of this fiering, not onely blacke colours, but
wrinkles also, as we may see vpon his vpper
skin. They that will be Craftes maysters in
this marchandise, haue prouise of both olde and
new thus. If it be light, they iudge it olde: if
more weightie, then take they it to be new.
But herein sometime the Merchants play the
verie Merchants. For they intermeddle not

and then amongst their olde Pepper the froth
o2 sinders of Siluer o2 Leade, and such like, to
make it waye heauie.

Of Phleum.

Phleum sayth Theophrast, is in his leafe
verie fertile, and in a maner fleshy. It is of
great stocke, and as small of heigth. It hath a
certaine influence and more plentifull meane
of encrease of the Stars which be called Plea-
des. And therefore it may be said that it is cal-
led Phleum. It giueth orderly leafe after leafe
as they fall away.

Of the Plane tree.

The Plane tree in Greeke is called *Platanos*, for
his breedth and plainenesse of leafe. Zerxes
the King of moste mightie power had this in
admiration aboue al other trees, insomuch that
he fell in loue with it, and at such time as other
hastned him, & made preparance through him
to battaile, yet he would somwhile slack vnder
this tree, and spende there the most parte of the
day. He departing also from thence by motion
and trauaile of bodie (yet still permanent there
in his minde) would leaue behind him pledges
and tokens of his loue: Armelets, Chaynes,
embroidered aray, which he for testimonie one

The second Booke

ly of his loue, honyg vp vpon the Boughes.

Of Piperitis.

PIperitis the Herbe of Castor the Phisitton, was saide to be effectuous in remedying and helping the falling sicknesse.

Of the Pomegranet.

The Pomegranet, is of some called the good kernell Aple. It hath in his round set and proportiō of skin, a multitude of small kernels. Isaac saith, that this being immoderately taken engendreth berations & griefes, inwardly and outwardly.

Of Persely.

Persely, is a Gardaine herbe and vsed much with Cookes in dighting & setting out their meates, as often also to farce and stuffe here wall. It had his name as the Latin word giueth for growing on stony & rocky places. Diasco. saith that his seede may be kept ten yerres without losse of operation. There are diuers kinds hereof: but that of Macedony is counted the best.

Of Plantaine.

PLantaine of some is called Lāmes tongue: his leafe is verge plaine but sinowie, after the

the likenesse of this Herbe was once the attire of the high Priest made. It remedieith and helpeth the byring and swelling of mad Dogges.

Of Popie.

POpie or Chesboule is in one sorte, of the gardaine, in another of the fiede. This of many is take in Bread, for better healths sake. It causeth slepe: and driueth away watchings, as sayth Dioscorides. Therefore Diagoras the Philosopher, a man most vigilante and studious, when as other used it, he would not take it, no not then, when as he had taken to much upon him by studie & watching: least he thereby should accustom him selfe to fall from his old wont: yet Mnesidem⁹ another Philosopher, would esteemes use to smell hereof, and to receive of the iuice purposely to prouoke slepe.

Of the Plumb tree.

The Plumb tre, hath many & diuers kindes, although but one name for all. But his chiefest and principall kinde is the Damascen, brought forth first oute of a certaine place or towne called Damascum, where it first grew.

Of Polipodecke or Okeferne.

The second Booke

POlipodecke or Okeferne, groweth on the toppes of Oks and walles. It being rosted in the Carcasse of an Hen saith Auicen, remeddieth the grieve of the guttes.

Of Purslane.

Purslane, is an Herbe in colour very fresh and greene. Plinie sayth, y it being chawed and kept a while betwene the teeth, doth make the loose teeth hard, and setteth them fast again.

Of the Quince tree.

The Quince tree is in Latin called Cydonia Malus of Cydon a certaine towne in Crete. Cato was the first that called it Cotonia, for that his Apple or fruite is all covered apparailled with a certaine kinde of wood called Coton. With the Germanes it is called Quittenbaum. Amongst the Germanes it is most ripe, and groweth in colde and moyste places. Manye thinke that this is that fruite which the Poets call golden Apple: in Greeke *Chrusomela*. Lonicer sayth, that the iuyce of the raw Quince helpeth them that haue their winde or breath stopped: and which haue no good digestion in meate taking.

Of Reede.

Reed

REede is halfe tack with the Herbe and tree,
 but in force or growth, aboue the Herbe.
 And nothing in strength to the tree his compa-
 rison: It is all without very smooth and plain,
 within like an emptie vessell. It is caried and
 bent on euery side with the wind. Idior saith,
 that it tooke his name of some & sodain chaunge
 in his aray. Arundo sayth he is deriued out of
 the Adiectiue Aridum, for that it so speedily dri-
 eth and withereth.

Of the Rose.

THe Rose sayth Theophrast, (although it
 hath but one name for so sundrie kindes)
 yet it is knowen well inough in his kindes, ei-
 ther by number and account of leafe, either
 else by sharpenesse, lightnesse, colour, or smell.
 They of this kinde for the most part haue five
 leaues: there are some found that haue. xij. or
 ther some. xx. other some haue farre many mo.
 There be also sayth he, which bene called hun-
 dret Leaues. Whereof many came from Phi-
 lippos, which being first brought from Pan-
 geus the verie arme hole or elbow of Thrace,
 are now set and do grow in many other places
 Those be saith he of most sweete smell, which
 growe in Cyrena: and hereof is made with
 the Apothicaries a moste swete confection or
 J. iij. Ointment.

The seconde Booke

Ointment. In Cyrena also there is the bett
Violet, and that which is of pure smell.

Of Rosemarie.

Rosemarie by his Latin name, should seme
to haue bene called in y former time, wholl
some Herbe. His leafe is somewhat like Fenel,
but moze sharply ended, and grosse about. It
can not be sone reckened, to howe many & sum
drie vles and purposes it serueth to.

Of Rue.

Rue is called the Medicinable Herbe: and
especially there where as excessive heate is
found. For it is sayd to be most whote. Therre
is hereof both that of the Gardaine, and of the
field. They say that in this Herbe it is taught
vs, how the enuenoming of Serpents may bee
holpen: for that such things liuing as haue ear
doe with Serpents, doe first arme themselues
with this Herbe, before they encounter wyth
them. Plinie sayth, that the Weasell hauing
well knowen the effect and force of this Herbe,
at the meeting of the Cockatrice (hauing first
eaten hereof) goeth forth quietly, and encount
reth with him, and so banquisheth him.

Of Saffron.

Saffron

SAffron saith Isidore, was first named in Latin Crocus, of a certain town in Cicilie called Coritium, wheras it is especially most abundant, although plentiful in many other places. Many things saith he toke their name of the first place wheras thy grew. It hath this soueraigntie or best goodnesse, in that that by whole winters long, it keepeth his greene colour, & leaseth it not, whatsoeuer cold nipping wether, or tempest can do to appall it. In summer it suffereth the lease to wither, & in midde Autumne it taketh it freshly againe: and giueth then his fruit in a soft and tender heade.

Of Sauin.

SAuin, is one of those kindes which all the whole winter time weareth his greene cote, and beareth lease all seasons of the yeare. It is often vsed of Physicions to fomentacion, and especiallie to remedie and help all griefs in the inward partes and bowels.

Of Saxifrage.

Saxifrage is called the stone killing herb for that his operation is such, that it dissolueth and weareth away all sand and grauell which taketh roote in the bladder.

Of Scammony.

Scammony

SCammony of the Latins Colophonia, the
Greeke *Skammonia*: it hath a leafe like *Quince*, but softer and in figure and shewe most
like to the *Triangle*: It beareth a white flower.
Diascorides saith, that it is giuen to purge
and deliuer from colour, and saith he so it doth
but it commonly leaueth a worse matter be-
hind it.

Of Saint Iohnes seale.

SAaint Iohnes seale, of *Ruellius Salomō*
seale: of *Manardus*, Saint Maries seale: of
John Agricola *fraxinella* or *scala Cæli*, in
looke & appearance is like *Laurel*: in tast like
the *Quince*. *Diascorides* saith that ther
groweth betwene euerie leafe many flowers
of white colour, and in great number.

Of Spikenarde.

SPikenarde sayth *Plinie*, giueth name to
many kinds. *Spica nardi* or *Spikenarde*,
is onely supposed to come out of *Indie*. It is so
called saith *Isidor*, for that his leafe is gathered
swimming aloft in the clouds, and streames of
Indie, without eyther roote or stalke. Which
leafe they finding, doe pierce and prick it, and
do lay it by to drie. They say that there is a leafe
in *Paradise* much like to this *Mardus*. There

is one growing also in Indie, another in Siria. This last being kept awhile in the mouth dryeth by the tongue and salinuous humoz.

Of stonie Sage or Wall sage.

S Tony Sage oz Wall Sage, which most commonly groweth vpon the Tyles of houses, oz vpon the top of Walles, of some is called Heraclea. The Mages after their language call it Titans bloud, oz the Scorpions taile. Some call it Dres eie. It hath a Lease like Sage: and groweth plentifully amongst the Sandes. The best vertue of this is sayth Dioscorides, to seeke and search to the bottom of all maymes and woundes.

Of Sycomore.

S Ycomore oz foolish Fig tree, in lease is like the Mulberie tree: In other poynts, it is the selfe same with the Fig. It hath a milkie kinde of iuyce oz humoz, many a time scene at the Lease his ende. It hath Graines within his fruite as the Fig tree hath: But this to be most merueiled at, for that it neuer ripeneth vntill it be stroken with an Iron instrument.

Of the Thorne tree.

The

The seconde Booke

The Thorn tree is armed about with Darts and sting. And therefore I sidore will haue it named Spina, quasi speculis septa: as you would say, besenced with sting. It is vsed with vs as for his best worthinesse to enclose, and to be a defence and a partour of our neighbour his ground and ours.

Of Terebull.

Terebull, is the Lease of an Herb in Indee, which swimmeth about in Poles & Ditches, without any roote that is seene. Those of Mauritania and of Greece call it Malabathrum. Whereof commeth a most precious, and swæte Oyle. Cardane sayth, that it so comforteth a man, that the verie Lease being taken then, when as a man is in grieve and veration either of minde or of bodie, it staieth or quieteth him, yea although he be in a swoone or dying.

Of Tragion.

TRagion saith Dioscorides, onely Crete & Cicilie bringeth forth. It hath his bough, seede and lease like to the Mastix tree, but not altogether so great. It floweth and distilleth that humoz that is like gumme. With this agree with Dictamus (whereof we spake before) the Goates & Dære of Crete being once wound

ded, helpe and remedie themselves, and then especially, if it be by Arrowe or Dart, sticking fast in their Ribs, they so loosen it by this harts tongue or Cetract. And Dioscorides sayth, that at haruest time his leaues smel rammyshly, in maner like the Goate, and this groweth vpon the hilles and loftie places. There is an herbe also of this name which some call Scorpion, the Romaines and Greekes *Tragos*.

Of the tree of Paradise.

The tree of Paradise saith Cardane, is of short life, for the second yeare his bodie dyeth by and wareth barraine: It beareth fruit like a cluster of Grapes, but in bignesse of an Apple. It is couered with a yelow-coate, & his leafe is very long & broad, for the which it is of so short life, for that which is great and grosse hath neede of great humour, & that also which goeth to much at riot; or else it by and by dyeth.

Of Trifolie.

Trifolie, or thre leaued Herbe, as the word or name may be general to all such as haue onely but thre Leaues: so is there a certaine fruit or Herbe so properly called. Of some it is called short vine, of the Egyptians *Epaphu*.

The second Booke

It is of swéete smell. It groweth sayth Dioscorides, in a shadowie and darke place : This flower is purpled & Circlelike, his seede droncken in Wine is much medicinable.

Of Turbit.

Turbit whose Lease is like the Laurell groweth in Egypt, and is not the same which men think, they receyue at the Apothecaries hands : It is giuen to purge fleume. It is said (being druncken in Uringer) to remedie the byting and stinging of the Aspis : for the which there are but fewe remedies.

Of Wake Robin.

Wake Robin the Syrians call Lupha. It is leaued in figure like the Dragon : And his stalke it is purpled. It giueth a sharpe stomache inough to digest, and to satisfie Creatures desire, being once taken.

Of Walwort.

Walwort the Grækes call Symphyton whose heygth is commonly two cubites : his lease is risted like Buglosse, his roote and neuerther shewe black : but within very white and oylie: It helpeth and putteth away bloud spitting.

Of wild borage.

Wilde Borage oꝛ Alcibiadiō is that herb that Alcibiades vsed to paint his face with. The Latins cal it Alcibiacū, it hath his leafe white, & is wrought like Orchanet: his best is sayth Diascorides, for that it helpeth ach and anguith of the Lungs.

Of wilde Rue.

Wilde Rue oꝛ woodsage in Latine Polimonion. It hath smal stalkes saith Diascorides in a maner like a birdes Fether: his leafe is a little bigger than our Rue. It hath a tuft which is full of black seedes. They say, that if it be applied to any part of a man, No Scorpion can sting oꝛ wounde him: oꝛ if he doth, it can not hurt him.

Of Verven.

Verven, of some after their language is called Holy Herbe. The Mages call it Iuno's teare, oꝛ Mercuries myste bloud. The Romaines Cockes combe. It groweth only in the waters, and is thought to be that Herbe which in Greeke is called *Peristcon*, bicause the Doves being in companie and in their flight, seeke after their fode at this Herbe.

Of

Of the Violet.

The Violet is in two kindes : white & purple. His best goodnesse is in a swete kind of smel, & especially that Violet which groweth (as we saide befoze) in Cirena. Some say that there is a kinde of Violet lyke Honie. Looke holwe much the more effectuous or good in woꝝking this his flowre is : so much y more it is saide to holde downe his head, and to bowe and bende his bodie downward, to the earth.

Of Wintergreene.

Wintergreene of the Mages is called Molues heart, so to translate it. The Sirians call it Merida. The Frenchmen Luniper. The Latines after their language, black Lingwort or the earths leafe, it is like to our Bete. His sæde sayth Diasc. taken in wine, helpeth the grief of the inward bowels.

Of Woodbinde.

Woodbinde of the Mages is called Venus haire. Of the Egyptians Tucon. It is a humble and weake kinde of shrub, and hath his leafe sayeth Diascorides, one set a good way off from another. It twineth like a thꝛeede or line, about other herbes and fruits, and

and is a hinderaunce to their prosperitie and growth. They say that if it be drunken. rrrbj. dayes together, it causeth a barraine and barren fruitfull nature: further it helpeth the Feuer intermedled with Dyle.

Of Woodherbe.

Woodherbe after the Latin translating, in Greeke *Kataphysis*, it hath a lease lyke Crowfoote and groweth about in the groanes and fieldes as plentifully & as thick as grasse. It being stamped saith Dioscorides, and mixt with y^e brayne of anie thing liuing, remediethe & cureth Ulcers and Biles. It is also said, that if it be brought home whilest it is fresh, and bestrewed about the house, to prohibit and let the Flees of their engendring.

Of the Willow tree.

The Willow tree in Latin is called *Salix* a *Saliendo*, for his swift skipping and coming vp. The best prayse that it hath giuen him is, for that the more he is powled and cut downe, the better a greate deale he prospereth. His second praise is for ministering oftentimes meate to the Cattaille.

Of the Yewe tree.

The second Booke

The Yewe tree in Greke is called *Smilax*, the
 Romaines call it *Taxus*. It is in bignesse
 of leafe like the Firre tree. *Diascorides* saith
 that it first grue in Carbonia a part of Italie
 and Spaine. It hath that secret maner of woꝝ
 king, that whosocuer sitteth oꝝ lyeth on sleepe
 vnder it, keatcheth no good thereby: foꝝ oftentimes
 hurt hath come thereby, and somtimes
 also death. It was tolde vs of it saith *Diasco-*
rides, that we should auoide it by a certaine
 friende of ours, foꝝ feare of greater daunger.
 And *Virgil* in his *Bucolickes* warneth and
 chargeth the shepheards of his time, that they
 should not suffer their sheepe to fede neyther
 vnder this, neyther vnder the *Juniper* tree,
 neyther vnder those trees whose shadowe is
 hurtfull. As in his *Georgickes* he warneth
 also, how the swarmes of Bees should be kept
 alway in any case from the Yewes of the Ile
 of Cirle oꝝ Corfica in this verse and the like.

Et tua Cyneas fugiant examina Taxos.

If that thou wilt thy Bees to be
 in weale and in good case
 Take heede of *Cirfies* Yewes I say
 and of that daungerous place.

And *Plinie* also in his naturall Historie an
 xvi. booke recordeth of this, that in Arcadie the
 Yewes are of that force to weake and enfeble

the vitall powers in any man sleeping vnder
them, that sometime he forthwith and presently
dieth. And Plutarch in his Symposiacke ren-
deth the reason, for that the Braine being dis-
tempered with so noisome and deadly a sent
or smell, causeth the rest of the head not to be
well, but vndoeth his good setting, and all at
once bereueth him of all. Thus saith Plinie it
doth, whensoever any long tariance is made
vnder it. But then doeth it especially cum-
ber and hurt, yea, most often kill,
when as it newlye shooteth
out and buddeth forth
flowers.

FINIS.

K.ij.

The thirde Booke of
the Ægemonie or chieft:
vertues in all the whole
kind of brute Bea-
stes, Foules, Fishes,
creping wormes
and Serpentes,
with the Al-
phabetical
order.



Psalm. 148.

Praise the Lord of Heauen, ye beasts and
all cattell : wormes and fethered Foules

The Preface to the thirde Booke.



The deuision of Sauage and
buite Beastes, roueth somewhat more
at large: And may more plentifully
be sorted and seuered into their bran-
ches, then those other two more base
Daughters and of lesser price, which
we next bestre & immediatly in their
order shewed off, what was their best
and soueraigne goodnesse. For this is
the close and wise working of Dame

Nature, that the further and in degree the more high, she la-
boureth in hirs to haue them reach to the chiefest perfection
in tohome are all things absolute, full and without any point
of lacke or imperfection, she giueth to eche of them in their
kinde a senerall gift. And whereas all of them can not be as
like, neyther is there in them equall condition, yet for the best
she prouideth for them in that that may be: alwayes foreseeing
to auoyde impossibilitie. I mought here therefore set these two
last Daughters, the plant and eke the buite Beast, the one
from the other by this note and difference (for many men haue
children alike, and yet they are knowne and haue their diffe-
rence by one marke or other) first and foremost in moving
from place to place, with an appetite to repast themselves: and
this is the chiefest, vsed and sought forth of Philosophers: the
next in feeling and sense, perceiuing griepe and paine, good
and euill. And herein and in these, they chiefly dissent. In-
somuch that the Plant is only portioned with the life vegetatiue,
and therein in euery eche power fully & abundantly. This
other last steppeth by a Stayer higher, lath holdeth and ap-
prehendeth another kinde of life in degree more princely,
and in force or large power most manifolde: for with this, it
hath might to moue, to haue lust or appetite: to haue and hunt
after what it will, and to wander and straye therefore wher-
ther it will, neyther ought that to be reckned ought which A-
naragoras and Empedocles, men partiall in this poynt
reasoned: Whereas they spake of that other the Plant his
prapse. Insomuch, that they would perswade others of theyr
tunc, that in that kinde there was both moving abroade and
appetite to that which it perceiueth to be best: but they are re-

The Preface.

rated of Aristotle by sundrie and sufficient reasons whereof we entend not to speake: onely setting our selues to gaine saye them herein, with this one reason chosen forth of the rest, that Aristotle vseth. If they haue sense and appetite, they must needes haue feeling: if they haue feeling, they must needes haue organe, & parts instrumentall for the maner of feeling. But in the plant there is none such perceyued: Therefore with so little a trip they are cleane cast downe. further somme of them ad (but that which may be the more borne withal) than many of the kindes of plants haue both Male and females. As Empedocles and his like: of whome I demaund whether they haue coniunction yea or no: or whether they haue those parts which be destined to procreation yea or no: and lastly, whether they conioyne eche other with their like: for the Male sayth Aristotle is that which by coniunction begetteth his like in another. The female that which likewise doth euen so with another. But in this last they may be the more suffered, for that Aristotle himselfe in the conclusion and winding typp of his former booke De plantis, doth as it were distinguish those of the same kindes, although they haue a nigh resemblance and are taken of some for all one. And thus sayth he, you shall know the Male from the female. The Male is of more spisse or tough braunches: of lease and boughs, more abundant: of lesse humoz or moysture than the female: yet more forward in ripening. And hath his lease and slipper also differing. The female hath all these, but nothing like in number, affection and qualitie. But we minde not thus to giue back or to slip aside with any more conference or comparison had. Let vs fall now to euery thing liuing and Creature of life his accustomed deuision. All liuing Creatures therefore (I do here necessarily but vnwillingly comprehend man not meaning to speake what his soueraigntie is nor what is in him best, but purposed to stay before I come at him, who standeth on the stayer a step higher than we meane to climbe, but speaking of liuing Creatures, my meaning is of brute Beastes, the worde restrayned and cut a little short.) first to go to their place where they accostome to liue, differ thus. first one part of them liueth vpon the earth, another in the Sea or Waters, the thirde part in both, doubtfully: so that one while they keepe in the brode ayre: another while in the water, and earth as the Crocodile. Those of the earth some of them haue feete to go with: some creepe: some swim: some flie. The next difference is noted and perceyued in their maner and kind of liuing, as Aristotle witnesseth, in his bookes De animal

bus very often. Some sayth he, be as it were milde, hurtfull to no bodie, as the Bullocke, the Goate, the poore and helpe Sheepe: other of such fiercenesse, and so wilde that they can not be tamed, as the Tyger, the wilde Boare, and other of haughtie stomache as the Lyon: other some of incredible might or strength, as is the Elephant, the Cammell, and such like: other after a soft subtilie and wily, working man much euill and displeasure, as the craftie Fox, the deuouring Wolfe and so forth. Plinie as concerning this matter hath this diuision. All Beastes sayth he, or Creatures liuing, hath this difference: some be full of blood, wherety they be long liued, as the Hart, the Hinde, the Roe, other are without blood: but in stead thereof haue their naturall humoz: as the Bee, the Waspe, the Beetle, the I lie. All which are of wretched & pained bodie. Again he sayth, some difference is in them for their foode: for that the most part to accompt of, of all maner Beastes, liue by flesh, and be called in Greeke Onophagai: other are indifferent for that matter, and eate that, as other things, when they may come by it: as the Dogge, the fleeing Eagle, and the like. Some againe, which will none of it: as for the most part all foules of the Ayre, and fishes of the Sea. Further, some be of good memoize, or retaine for a time in their head a good turne done to them or an euill as the Dog, the Lion, the Cammell: Other as forgetfull of such kinde of deseruing, and vnmindefull as the Ostrich, the Dove. And there is in some a certaine kinde of perceiuaunce and adiuudging or esteeming what is what (but the same spoken of vs by resemblance and vnproperly) which we may perceiue they haue through their care in bringing vp & tending their yong: as also in artificiall maner of building their nest, in hunting and seeking after their pray, in remedyng and curing woundes: in espying what shall hurt them: And further in some through foreknowledge and skill to prognosticate what shall afterwards happen by storme & tempest: as is the Swallow by his departure, when colde and Winter begin to come in. As is the wilde Crane, which also sheweth vs through his flight from place to place, wheras exceeding frosts shall be: And there is not this onely in the Crane, laudable or prayse worthy, but that which requireth farre greater praise and long time to admiration. Aristotle sayth, that he hath marked this that when the Cranes by companie, flie ouer the broad Sea (which is large, wide, and infinite) to continue in that their passage the better without rescue, and to endure to the ende, they vse this knack or practise, Their companie then is brought
 k.iii). into

The Preface.

into felines, and so they flie two a breast, and the fift or oddes Crane in maner of a perflue sterne, to make the other way in the Ayre, flieth all alone before, till he be wearie so doing : when he is wearie, another goeth and taketh vpon him his office and painetaking, and that other cometh to their place which be of breast, and in like sort doe all the other by course, till their iourney be at an end : and so their flight is like a Triangle, sharpe at the ende, and broade about, and easedd therewithall by one another his helping. Again (to leaue their entrailes and inward parts so to come by deuision) they are sayde to differ in outwarde attire and kinde of aray : for some haue haire for their vpper Garment : some haue onely their bare skin : other haue feathers : other haue hide : others haue their skin full of prickles and briestles : and (to speake of their maner of defending themselves) some haue sting, some haue tickles, some haue hornes : other some helpe themselves by flight and lightnesse of wings : and as for their voice, some haue soft voice : some as loud and shrill. The Cow saith Aristotle, is in voyce more loud than the mightie Bull. I coulde gather also differences in shewing how euerie part is placed both within and without, not all alike : moreouer, of their vse and purpose, of their affection also, of their settes and disposition in life : but I had rather (as they say lose the Hare) them to take such infinite paines as to hunt so farre for hir. I will therefore now make hast home againe, peraduenture & number of companie of Nyles going, in taking such paynes, woulde wearie vs : It is counted wisdom not to take to much

vpvpon a man, neither more than he can well suffer.

But now to every living thing or Creature his soueraigntie, so farre forth as we can, our

Pen and Hande shall hasten. And

first let vs begin Alphabetically

(as in the residue of our

work before) with

the Adder.

The thirde Booke of the 69

Ægemonie treating of
brute Beastes, fowles,
Fishes, creping Wormes
& Serpents, perticularly
and Alphabetically.

Of the Adder.

The Adder is called by Etimologie of Latin name shadowy Snake. Coluber sayth Isidore, is so fetched worde for worde, and deriued thus, as if you would say Vmbras colens, lurking or liuing in darke places and black shadowes. It is reported to enuie and hate the Hart, to kill the Lyon. And by all maner of meanes to flee from the Herbe Rue. It casteth off yearely his vppermost skin or coate. It loueth to liue among hollow trees, to seeke his food in Pasture and Groaue: to set muche store by Milke: to hurt both with tooth and mouth, and also with his hinder part or taile: to suck fleshe: to eat Flies, and now & then among to eat crumme and dry earth. Plinie saith in his. 30. booke and. 4. Chapter, that the fat or brawne of the Adder, especially the water Adder, remediethe
the

The thirde Booke

the stinging and byting of the Crocodile. And againe, if thou haue about thee but the Gall of an Adder, no other Adder will touch or hurt thee, but flie from thee: the scent or smell thereof doth so annoy him.

Of the Ape.

The Ape in Greeke is called *Simeas*, of hyss flat nose and filthie face, on eche side thereof plated or wyckled. Some will haue him so called for counterfeiting of the like, or for imitation, and deriue *Simia* the *Poluene* substance out of the Adiectiue *Simile*, the like: For that he would be like in playing and toying. But I doe not greatly gaine say them herein. *Isidore* sayth in his. xij. booke, that when he is angrie he frowneth: In the newe Moone he is pleasant, and for that time very iocund: but when he wareth olde, he sorroweth, and is of sad looke. When he hath two yong ones at one broode, that of them both which he most intierly loueth, he alwayes beareth in his armes, the other (as not much passing of it) he whurleth vpon his shoulders. *Isidore* reckneth vpon five kindes of Apes: One which is not much vni-like our Dog in figure or shew: another that hath a taile standing vpon in good length & thiknesse like a Fore; another kinde is saide to be
of

of soft & silkie haire : there are the fourth kinde called Satyri. The fift are said to haue a hairie beard & a square visage withall. Plinie saith, that the fierce Lion is very desirous of the Ape his flesh : and with hungrie eating thereof he riddeth himselve of many infirmities.

Of the Aspis.

The Aspis is a kinde of deadly Snake, of most perillous bite or sting : some say it is called Aspis ab aspergendo, of besprinkling and casting about venome. There are diuers kinds hereof. Plinie in his. viij. booke and. xxiij. Chapter sayth, that there is a principall and pure loue betweene the Male and the Female, after that they be once knit together, and haue (as all Mates haue) house and home, and all things necessarie common to them both alike. Insomuch that they liue alwayes, and go together to seeke their fode, and such like. So that if it be by any meanes, that any man kill either of these by any mishap, or by good will : the other left aliue pursueth after the slear with incredible care and couetise to reuenge. And killeth him in whatsoeuer thoroow fare or throng of people he can finde him, vnlesse he hastneth the sower away, & escapeth by straights of narrow rowme, or by often turning and ouercrossing

The thirde Booke

King the way, or by passage had ouer Floudes
and Riuer. But Nature hath yet for all this
bene mans friend, for whereas if with hir flight
and swift glauncing vppon the earth, she had
eiesight alike to it, she would soone be requited,
and woulde soone come by him: she is herein
somewhat behind, and hindred, and is saide to
pursue him onely by hearing, whereas he is,
and by sharpe smell. There is as Isidore re-
porteth fve kindes of Aspis. The first named
Dipsas in Greeke, in Latine *Situla* Thysie:
Snake. It is of white colour, clouen in the
taile, and beset with black spots or strikes. He
that is stung with this Snake or Worme,
shall feele such excessive heate & vnquenchable
thirst in himselfe, that by no meanes he can
quench his thirst, neyther by Wine, by Milke,
by Beare or Ale, or by cleare water. But the
more he drinketh the more he may. Insomuch
that thzough thirst at y last he dieth, as Isidor:
witnesseth. The second Aspis is called *Hyp-*
nalis, which killeth a man as he is in sleepe.
Which kinde of Snake Cleopatra vsed, and
therewithall died in his bed with very much
ease. The thirde is called *Emorrois*, which
whome soeuer it byteth, he shall sweate forth
blond. It so loseneth the Maynes and openeth
verie wide the pores of the bodie. The fourth
is

is called Prester, which alwayes runneth towards a man with open mouth, and hath a verie lothsome and ill smelling breath. The fift is called Septabificus, which by bit and stinging, causeth a man to consume away, and giueth him so, a deadly deathes wound.

Of the Asse.

The Asse is named after Etimologie of Latine worde Rescuy beast, for that men at the firste were faine to rescue them selues in iourneying, by setting thereon, or as some say, for that it is a beast of dull wit, & grosse sense. Senos in Greeke say some is Sensus, and Ascenos insensible or slow. It is of verie heauie and dul nature. His chiefest foode saith Auicen, are Briers and Bzembles. And Aristotle semeth to becken to him, for that he sayth thus. The Asse by byestling amongst the Bushes and Briers hindreth the small Birdes in bringing by their yong, and in their Nest building. And therefore the little Sparrowes doe him all the mischiefe that they can. And will often peck at him with their Bill. And especially then when as the Asse by rubbing himselfe against the Thornes or Briers, causeth their Nest to goe to wrack. Therefore when as the Asse bzaieeth (which is a horrible & fearefull kinde of noise)

to

The thirde Booke

to them, they al then flie away for a good time. And comming againe afterwarde to the place where he is, and espying him prickled in any place by rubbing him amongst the Biers, in the place so raw and hurt, they neuer leaue off pecking, til they haue made it very soze, & haue eaten it in verie deepely: by this meanes hunting him and compelling him to go away as fast as he can from their nestes. Here we see that a smal sillie Bird knoweth how to match with so great a Beast. Auicen sayth, that the Crowe and the Asse are at naturall enmitie. For so soone as the Crow espieth the Asse, she flieth and flacketh about his eies & face, & pecketh and scratcheth out his eien. But it is very seldome that she pecketh them cleane out, he hath suche a deepe settling of his eien. Plinie saith, that he loueth his yong so tenderly that he runneth through fier and water to saue them. Although it be most against his will to aduventure in the waters.

Of the Ant or Emote.

The Ant is called in Latine Formica, quasi micas ferens, carying hir meate by crummes into hir Lodge. Solinus sayth, that they be but of small bignesse, but of great discipline or skill in prouision for them & theirs.
Plinie

Plinie in his. ix. Booke and. xxi. chapter, saith, that they are all busied alike, and be about the like businesse dailie, and by companies hunt about to finde victualles. They haue amongst them a Publicke weale, euerie one for his power tending & maintaining it. Their sozest labour is, when the Moone is at y full, and rest then when as the Moone is at the chaunge. Aristotle in his 8. Booke de animalibus sayth, that they haue a very perfite sense of smelling, hating all strong and noysome smelles, as suffumigation of Brimstone, or Harts hozne being beaten to powder. Plinie saith in his. 8. booke, that when the Beare sickneth or foeleth hir selfe not well at ease, that then she scrapeth in the earth with hir Palwes intending to find of these, which being found and presently cate of hir, she recouereth hir selfe and is well.

Of the Bee.

The Bee sayeth Plinie in his. xij. Booke, is one of those kindes that be cut and girdled about in their parts, which although it be but little, yet is verie fruitfull. Isidor sayth that it is called in Latin Apes for that it is first bozn without any feete. Aristotle sayth, that it is engendred of the deade bodie or carcasse of the Bullock. It is one of those that tender common profit

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profite . And hath within the Hīue (as it were) within the Citie) his tentes & Courts of very good workmanship. Of some they are reputed ciuill, for that they haue their King & Guides,, and euerie one also distinct and seuerall offices. So that some are onely set ouer the residue to see that euery one laboureth in his calling. And other some labour themselves, part by going abroad to bring home swete Hony, part by standing at the Hīue doore (as it were at receipt of such as the other bring home) part playe the workmen within, and amende or make by anewe all such things as are amisse : and euery one of them knoweth his dutie . At that time that their King is present with them, they liue euen as they will : but he being once absent,, the whole swarme is disturbed, and fleeth wandering by companies , it cannot tell whither. Such safegarde haue they by their King , that they cannot be well without him . So that if he happeneth eyther through casuall or naturall death to die, they mourne for him a long time after, & carie him to sepulture, as solemnly after their sorte as our mourners doe.

Of the Beare.

The Beare with hir mouth & licking , bringeth hir yong which be at first without all facion

fashion, to that forme which they haue: and is called Vrius as Isidor reporteth, quod ortos digerat lanbendo, for that by often licking, she bringeth euerie parte in them to an order. The best in all the whole kinde is as we find, for that she can play the Phisition for hir selfe; for she being crased and distempered within hir bodie, vseth hir claw for a spade, and diggeth vp Emmets or Ants out of the ground, which being taken, she immediatlye recouereth.

Of the Beuer.

The Beuer saith Plinie, liueth and is found in the Ile of Pontus, and is one of those sorts which are called doubtfull, for often exchange had in place where they liue: for they liue one while altogether vpon the earth, and do accompanie other brute beasts, those which stay abroad & are foure footed: another while, they are conuersat in the waters, and liue the fishes and serpents life. When they are hunted, they espying the Huntsman earnestly pursuing them (least throught such occasion they should be letted in their flight) the Beale is reported to bite off his owne stoness and to gelde himselfe, and by that meanes becommeth very swift. He hath his taile not much vnlike the

The thirde Booke

fish, and the residue of his bodie not much unlike to the Otter.

Of the Boare.

The Boare saith Ildore, in Latine vocable for word, is called Aper a feritate of fiercenesse or wildenesse (chaunge of the Letter. P. had into the letter. F.) of y^e Latines he is estioones called Verres for his great strength. He being gelt sayth Plinie, & Auicen, becommeth so much the more fierce and wilde, whereas all other Creatures living were thereby the more milde. His armourie is a sort of strong tushe or tuskes and sharpe. His vse is, to keepe a good while in his mouth the skalle or setge of Barley, such as is sharpe, to enter to the skin: keeping it of purpose to file & sharpen his tushe: which if it will not, he hunteth after the Herbe Organnie, of some called wilde Maiozanne which he vseth as a Whetstone to whet his teeth withall. Aristotle in his first booke de Animalibus sayth, that the Boare at such time as he hath yong is most cruell and fierce, insomuch that he can not abide any man to come nigh him, but is maruellously vexed with him.

Of the Bull.

The Bull is the hée Bullock, not gelt or hauing lost his parts to generation. Plinie sayth in his. viij. booke, that his noble courage is in his looke, & in his frowning countenance or forehead. Aristo. sayth, y he hath his Liuer round, in a maner like to a man his liuer. And is fed alone befoze such time as the Male & Female doe consoyne: but afterward at that time he feedeth and associateth in selfe him pasture with the Bullock. They are said to strue one with another for the Female which they best like: and after much strife and warring had, who so first tireth and is wearie, is counted vanquished, & the other the vanquisher forthwith runneth to the Female, and leapeth vp vpon hir back, and so satisfieth his desired lust.

Of the Bugle or wilde Oxe.

The Bugle or the wilde Oxe, is said to be so wilde, that his necke by no meanes can be brought vnder the yoke. And is called Bubalus for nigh resemblance to our Oxe. In Africk they are verie plentifull: he is of great strength and force, almost not to be tamed: but only with an Iron ring put through his Nostrils or Snout, wherewith they leade him whither they list. There is another kinde of wilde Oxe, which the Philosophers call Ap-taleo

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ealeo, but nothing so huge or great, but hath
horne much greater, very sharpe also where
with he helweth downe trees, and thrusting by
his hornes sometimes by to the boughes of thie
Trees, entending to reach fode thereby, doth
now & then with force of his hornes had, stick
fast by them in the Tree, wherewith he being
chased and vered, holweth out aloude, whose
horrible crie the Huntelman hauing once heard
runneth with fast fote thither, whereas he is
snared, and so commeth by him, and else by no
other meanes, and so sleaeth him. There is al
so another kinde of wilde Oxe or Bull, called
of Aristotle & Plinie Bonafus, a little shorter
than our Bull, but more thickly set, and hath
his Mane like to our Horse. His flesh is Mener
sonlike: for the which he is so often hunted. And
in the game time he useth this knack or pro
pertie: he runneth untill he be wearie, and in
his flight taking and course, he flingeth forth
and besowleth behinde both of his urine and
dung, even whole furlongs long after him
and with such annoiance wearie the Cour
ser or Huntelman.

Of Barbell the fish.

BArbill, is called the beard fish, for that on
both sides of his Mouth he hath finnes like

to a hairie beard. In Greeke she is called *Trigla*: with the Germanes *Ein Berb*. Of this kinde Oppiane singeth thus.

Accipiunt Trigla trino cognimina partu.

The *Barbill* for hir oft increase

Trigla by name is called:

Thrise in the yeare she giueth yong
herein all kindes excelled.

Aristotle in his first Booke de Historia animalia affirmeth that this kinde bringeth forth yong thrise in the yeare.

Of Calamarie the fish.

CAlamarie the fish, of many Authoꝝs called *Loligo* hath his head betwene his hinder parts, and his bellie: and hath two bones the one like to a knife, the other like to a quill: she is like the Cuttle, but that she is a little longer: and in that they differ also, for that the Cuttle sheweth and poureth out a black kinde of bloud in all hir feare and disturbance: this Calamarie vomiteth a good red & pure bloud.

Of the Cammell.

The Cammell by Greeke word is called *Kame*, his signification for the moste part is lowlinesse and submission. And well had the Cammell this name, for that at euery burthen

L.ij.

laide

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laide vpon him (to ease the labourer) he lyeth
downe, suffering him to lay it on, euen as he
will. There are two kindes of Cammels, one
which is onely in Arabie, which hath two kin-
des in his back: the other in many other coun-
tries, al plain in his back. His vse is to iourney
no further at one time than he hath bene befoze
blesd & accustomed to at another, neither to cary
heauier burthen at another time then he befoze
hath carried. They liue some of them. 50. yeres
and some of them. 100. They can be without
water the space of foure whole dayes, and haue
their best delight in drinkeing then when as by
fote they trouble the water. Aristotle sayth, that
there is in the Cammels a certaine honest car-
to keepe themselves within their boundes. For
they thinke it vnnaturall and a most haynouse
offence to haue adoe with their Dam. Therre
was in a certaine Citie saith he, the Mother of
Dam of a yong and lustie Cammell, all cou-
uered ouer with a cloth, with whome the yong
one being incensed, vnlawfully attempted
and assayed generation: who, or it were long
through ruffling of the cloth, by certaine notes
espying that it was his Dam, came down and
ceased therein befoze he had his full lust, and
biting hir most cruelly, through extreme an-
ger slue hir. The like example of honestie ob-
seruing

seruing, he rendzeth there of a certaine mans
Horse.

Of the Cameloparde.

The Cameloparde hath the very head of a
Cammell: the necke like our Horse, and
feete like the Bugle or wilde Dre. He breedeth
in Ethiopie: he is bespotted & stayned dyuerse-
ly wth diuers colours in a maner like y^e Libard.

Of the Cameleon.

The Cameleon is a small kinde of beast,
whose bodie is such that with easie conuer-
sion it chaungeth into all colours, a few onely
excepted. Auicen sayth, that it is all one with
Stellio or Cosin germane to the Lysarde, for
that he hath on his backe light spots like stars.
And for that feare that it is naturally in, and
the paucitie or rarenesse of bloud, he hath so
often and so diuers transfiguration in colour.
It is verie commonly sayd with the olde versi-
fiers, and those also which would be esteemed
Philosophers, that the Cameleon liueth onely
by ayre, as the Moule doth by the earth alone:
The Hæring by the water: the Salamander
by the fire. And these be their verses wherein
they shew this purpose.

Quatuor ex Puris vitam ducunt Elementis,

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Cameleon

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Cameleon, Talpa, Maris Halec, & Salamandra.

Terra cibabit Talpam, flamme Pascunt Salamandram.

Vnda fit Halecibus cibus, aer Cameleonti.

These fower Elements giue foode
to fower things, eche other

The Herring, Moule and Cameleon
and eke the Salamander.

With earth the Moule is said to feede,
with flame the Salamander:

And water is the Herrings meate
the Cameleons the ayer.

Of the bird Caladrius.

The Caladrius sayth Aristotle is of milke
colour, without any black spot, whose nat-
turall propertie is this, that when as any man
is grievously payned with sicknesse or diseas-
e, if there be any hope of recoverye in the partie sic-
k diseased, he hath alwayes a cherefull looke to-
wardes him, if there be no amendment that he
can perceiue, it is of very sad looke and counte-
naunce, neuer giuing him cherefull looke, or
once looking at all that way.

Of the Carpe.

The Carpe is a kinde of fish well knowne
of vs: she is arayed in all hir whole bodie
with hir coate of fence that is stiffe scales or
meane

meane & indifferent bignesse : insomuch that there hath bene found of this kinde some wayeing ten pound : she is of very soft flesh & phlegmatike : with þ Germanes it is called Karpff. Erasmus called it in Latine Carpa, when as other called it Carpio.

Of the Cat.

THe Cat in Latin is called Catus, as if you woulde say Cautus, warie or wise. In Græke she is named *Galiotes*, with the Germanes Kaiz. She is to the House a continuall enemie : verie like to the Lyon in tooth and claue : and vseth to pastime or play with the House ere she deuoureth hir. She is in hir trade and maner of liuing very shamefast : alwayes louing cleynnesse. There is also a kind hereof called the wild Cat, which of all things is annoyed with the smell of Rue, and the Almond leafe, and is driuen away with that sooner then with any other thing.

Of the Crab.

THe Crab in Græke is called *Kakrinos*, in the Germanes language Krebs : with the Frenchmen Crabe. Plinie vsed this Latine worde Cancer, for a generall or comon name for all such as haue, & weare shaled garments.

The

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The Crabs saith Lonicer haue a porcion of
benome and that occult or hid comming from
their taile in the middle of their backes by line
or threde which kinde of matter pulled out be-
fore they are sodden, leaueth the whole altogit-
her pure and without corrupting.

Of the Serpent Cerastes.

Cerastes the Serpent hath on both sides of
his heade, as it were the hornes of a Ram,
bending bpward and wreathen all about. Hee
lurketh sayth Ildore in the high grasse, wher
in nothing can be espied of him sauing onely
his hornes, which thing the small Birdes of
the field espying, weening to find (as in all other
dead bodies their hornes, wormes meate alone
for their appetite and desire) they being busied
and pickling on them not knowing this Ser-
pent his deceit hid, are caught of him with a
sodaine twining of himselfe about them, and
are so sodainely snared. The like wiles he vs-
eth with horse and man, to lie as though he
were deade, or secretlye as though there were
none such, yet whilest they vnawares tread
vpon him, he twineth about either them, and
so stingeth them.

Of the Coccatrife.

The

The Coccatriſe by his Greeke name ſhould ſeeme to haue bene ſometime reckened the Prince in his kinde, for he is reported to be the king of all other Serpents. For al things lyving whatſoeuer they be, comming into fight with him, ſlie back. He is ſo poiſonous that he killeth with his breath. There is no birde that eſcapeth him that commeth in his dent, but ſhe is his owne: yet Nature for this thing hath well prouided. For they uſe to ſeek for the Meaſell which will haue this kind of ſerpent tamed. The greateſt ſtature that it is of, is not aboue .xj. inches or there about.

Of the Crocodile.

The Crocodile is called yelow Snake for that he is in colour moſt Saffron like. Iſidore in his .xj. booke. He is one of thoſe kinds which alwayes keepe not in one and the ſame place, or which are not pleaſed long with Elements alike. One while he is cōuerſant vpon the earth, another while in the waters. He is of ſuch hard ſkin, that being ſtroke in the back or bodie with violent ſtroke of Stone or Iron ſling, eſteemeth it not a Ruſh. In the night time he harboureth in the waters, in the day time he liueth vpon the earth. Ariſtotele ſayth, that the Crocodile alone amongſt all other
Creatures

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Creatures liuing moueth the vpper lip, and keepesth the neather lip vnmoueable, contrarie to all other herein. It is a most glotonous serpent, and a verie rauener, who when he is farred full, lyeth all long by the Banckes sides belching and panting as though he would burst. Whereupon saith Tullie, when he is in this case, and so farre gone, a certaine little small birde called of vs the Wren or Kinges birde, of the Greekes *Trochylos*, flieth towarde him, and often assayeth or he can come by his purpose, to go into his throte or intrailles: but is repelled so long as he is awake: but falling once on sleepe and opening his talues as he vseth being on sleepe, the Wren goeth into his throte, and being within there a certaine time by flickring and mouing, causeth his throte to itche, wherewith he being delighted, at the last falleth on sound sleepe. The Bird perceyuing this, goeth further to his heart, and pecketh at it with hir bill, and at the last gnauweth it out, and so fædeth hir selfe full and escapeth away. The like thing is read of Enidros the Serpent, which craepeth in the grasse of Nilus who being eaten downe quicke of the Crocodile, gnauweth his heart out in sunder within, and so killeth him.

Of Chelidros the Serpent.

Chelidros the Serpent or of some in Græke *Chersidros*, is in place being, one of those kindes which be doubtfull. For it is now abiding vpon the earth now in the waters. This saith Isidore, maketh the earth smell well, or to haue good breathing there where as it creepeth as Virgill describeth in these verses.

Seu terga expirant spumantia virus

Seu terra sumat teter quâ labitur anguis.

In question is it whether that

The fomie flesh and rancored Sell

Of Chelidros that poysonous Snake,

Should giue such odoriferous smell.

Or that the earth by which this Snake

Doth slide and glaunce along,

Should giue to the nose object so swete

Or minister scent so strong.

Isidore sayth, that it goeth straight out in lim, and bodie, and findeth thereby a maruellous great ease: whereas if he should be we hymselfe he should straine and hurt him selfe.

Of Cencris.

The very like in this behalfe, that Chelidros doth, the same doth Cencris, as Lucane reporteth of him thus.

Et

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Et semper recto lapsurus limite Cencris.

As *Chelidros* so *Cencris* doth

in eake alike their sort.

By stretching forth their bodie, both
in gliding finde comfort.

Of the Caddeße or Choffe.

The Caddeße was first called *Monacula*,
and is now called *Monedula*, bicause it in
finding money and golde hideth it. And vpon
this Tullie in his Oration had for Valerius
Flaccus hitteth him home with the like.

*Non tibi plus pecuniæ est committendum
quam Monedula.* I would commit money to thy
custodie no more than I would to a *Dalves*.

Of the Crane.

The Crane by proper name should be cal-
led *whisperer*, or *flackerer*, as *Lucane* hath
of hir thus.

Et turbata petit dispersis litora pennis.

In raging waues of the Seas streame
the Crane by flacking wings,
Hath pleasure passing all delight
in this than in all things.

Their flight is on highe, espying therby what
land they were best to take: by his voyce they
are all ruled which is their guide or leader,
whose

whose voyce waring hoarse, another straight wayes taketh his rolvme. In the night time they haue their watch, euerie one of the night, ly by course, and whosoever playeth the watch man least he should sleepe, hath a promise: he holdeth fast in his clawes little stones, which in their falling from him straight wayes awaketh him. The other by his paine taking, sleepe quietly and take their rest. Aristotle by obseruauncy had, much commendeth their flight beyond the Sea: It is done with such cunning and ease.

Of the Cokow.

The Cokow in Greke is called *Kokkux*, with the Germanes *Gauch*, in the French tong *Cocou*, and is of ashie colour, and in bignesse as big as our Dove, building hir nest most often in the Hallowes. In the spring time she commeth abroad: and oz ere Dog dayes arisse she is gone and hidden. Alianus calleth hir the wilie bird oz aduouteresse, for that she most commonly hatcheth hir yong in the Larkes Nest oz Hiskins, which Hiskin is not much vnlike to the Goldfinch: whose yong oz broode she knoweth to be bred and borne in colour & bignesse most like to hir owne, and therefore she is the bolder so to presume: whose Nestles

ff

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if she seeth good store or plentie of Egges, she destroyeth certaine of them, and in their place and number recompenseth and maketh them good with hir owne.

Of the Cuttle.

The Cuttle is in colour verie white, but she hath hir finne black: she is called *Sepia* of a certaine rotten humo^r that she hath: of the Greekes she is called *Sepedon*, for that she aboundeth in black bloud as it were ynck, with the which when as she perceyueth any deceite wrought, she defendeth hir self with dispersing it abroade in all the whole waters. And the water being so fouled, she goeth and hydeth hir selfe. The Germanes call this *Ein Black-fisch*: the Frenchmen *Seche*.

Of the Deere.

The Deere the Latines call *Dama*: of some the fallow Deere is called *Damula*: If I should thinketh, y^t it is so called (as by deriuing it also we may knowe) for that it fleeth from our hands not knowing how to defend it selfe, but onely through flight. In stead of his weapon he sheweth vs his heeles as Marciall in an manner witnesseth, thus reporting of the Deere the *Boze* and the *Hart*.

*Dente tenet Apex, defendunt cornua Ceruum
Profugit é medio Damula. &c.*

By tooth and tuske the *Eore* catch holde
and hornes defend the *Hart* :

The *Deere* being chaste all about
with this hath his hearts smart.

Of the Dragon.

THe Dragon is the heade and chiefest of all
other Serpents, and flieth from his Den or
Caue in the earth his holownesse vp to the
top of the brode ayre, and of *Drágon* in *Græke*,
is englisht flight. *Plinie* saith, that betwene
the Dragon and the Elephant there is a na-
turall warre. Insomuch that the Dragon en-
rowleth & twineth about the Elephant with
his taile, and the Elephant againe with his
Snoute vsed as his hande, supplanteth & bea-
reth downe the Dragon: The Dragon with
twining about him holdeth fast, and with his
might somewhat bendeth backward the head
and shoulders of the Elephant, which being so
soze griened with such waight, falleth downe
to the ground, and in the sal the Dragon hath
the worse, for that he falleth to þ ground first,
and is therewithall slaine: but that other sca-
peth not scotfree, for with one anothers holde
and rushing to the ground the Elephant also

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is broused, and often withall slaine. Againe they strue together after this sort. The Elephant espying him sitting on the loft of a tree, runneth as fast as he can with full but to that tree, hoping thereby to shake downe the Dragon, and to giue him a deadly fall: but in the end he doth not after the wisest sort for him selfe. For the Dragon so falling, oftentimes lighteth on his necke or shoulders, and agrieueth him as with byting at his Postrelles, and pecking at his eyes, and somtime he dazeleth him, and goeth behinde at his back and sucketh out of his bloud, so that if he shaketh him not oftentimes by suche wasting of bloud as he will make, thereby he is quickly enfebled: he falleth downe heauily with the Dragon also holding aboute him, and are killed both with this heauie and burdenous a fall.

Of the Dromedarie.

The Dromedarie or that other kind of Camell, that hath two Rybes or Bunches on his back, is of lesse stature then the other Camell is: but more swift in passage, of y^e which propertie he borrowed his name. *Dromas* in Græke is swift in course or running. He will go 100. Myles and mo in one day. They amongst sayth Auicen, in their youth, least they should

Should be thereby more slow or hindered in their journeying: and also least they should (being at ripe age, prouoked to Venerie as they iourney) slack it oftentimes & draw backward, till that they haue had their lust. It is such a kinde faith Plinie, as is not couetouse of varietie or dainties. For after that it hath had neuer so long a iourney, it is well content with grasse and the Herbe Dactylus, or the Pionie.

Of the Dolphin.

The Dolphin saith Isidore, hath a fit name or notable, fetched from a man his speech or sound, or so that they cluster together, and are all in one companie, hearing the sweete sound of any Instrument. There is no Fish in the whole Sea so swift as this is: for oftentimes through that light and nimble leaping y they haue they mount ouer the tops of Ships. Tulie saith, that they are so much delighted with Musicke, that they haue taken and caried the Musitian from out of the perill of the Sea to the Sea Bancks. As when Arion Methimæus was throlwen out of the Ship into the Sea, the Dolphins being their readie, took him on their backs and caried him to land.

Of the Dog.

D. g.

The

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The Dogge in the Latine hath almost the same name that he hath in Greeke. *Kynos* in Greeke signifieth a shrill noyse or sound, after a maner like to song. There is saith Tullie,, in the Dogge a merueylous perceiueraunce and sharpe sense to know who doth him good or who doth him the contrarie: who maketh much of him, and who hurterth him. Therfore vpon his Maister he commonly fawneth: to strangers he is eger and curst. In histories there is such recorde & testimonie of their loue had and bozne to their Maisters, that the Maister by chaunce or casualltie, or else by crueltie miscarying, the Dog also euen with his Maister hath miscaried. Insomuch that we read of some, who hauing had but the sight of the dead Corps of their Maister, by lamentation, and by bewayling at his side neuer loyed after, but perished and famished with long howling & mourning. Plinie remembreth of a Dogge which in Epiro a countrey in Grece, so assaulted the murderer of his Maister in a greater throng and assembly of people, that with fierce barking and byting, at the last he compelled him to confesse his fault. In like sort did the Dog of one Iason in Cicilie who being slaine by a Dog for sorrow would neuer eate meate after. The like loue or gratitude (and som what

more to be merueyled at) is red of Titus Gabinius and his companie, whereof one of them named Titius a Sabine, had a Dog (he being in Prison) that would neuer go further from him then to the ward of Prison Gate: whose Maister a little while after, being condemned, and put to death of execution, and the dead bodie anone taken downe from the Gallowes, and lying deade there, the Dog sorrowed and howled most lamentably, and being compassed and hedged in with a great multitude of people, wherof one of them casting him meate thus howling to make him holde his peace, he caried it forthwith and put it to the mouth of his Maister their lying dead, whose dead corps anone after being throwne into Tyber the deepe floud of Riuer, the Dogge swam after it hastily with intent to vpholde and sustaine it, with merueylous astonying and wonder of the people had, that such a kinde of faith should be in a dumbe beast. And so with heauing vp his Maister so long as he could, when as sorrow wearinesse he could do so no more, they both drowned together and sanke in the place alike. Plinie sayth in his. viij. booke and. 41. Chapter, that of all beastes liuing with vs and amongst vs, of most assurance, trust and faith, is the Dog, and next after him the Horse. For

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better proufe hereof we will adioyne one or two examples more. Celius a Senatour in Placence a Citie of Ligurie, being on a time besieged and assaulted soze of his enimies, and wist not how to be kept from their hands, was kept off from them all by a Dog, neuer wounded or hurte till that the Dog in his Maisters quarrell was slaine. We reade also of Garamante the King, who being banished some time from his Countrie, returned back home againe, and brought with him. 200. Dogges, which he vsed in warring against those that resisted him, and so conquered them. Amongst all kinde of Dogges there are some so eger and stout stomaked that they haue Daystred and bene good inough for the Lyon and Elephant. Where was a Dog as we reade sent as a present to the noble and great king Alexander, from the King of Albanie, which at the first dash or onset giuen in the King his presence, daunted and toused the Lyon.

Of the Eagle.

The Eagle of his eyesight most sharpe and prest toke first his name. Isidore saith, that he is of such sharpe eyesight that he flying about in the top of the ayer in such heigth as he can not be scene ouer the Sea and waters,
yet

yet for all that, through his cleare eyes, there is none so little a fishe that swimmeth so nigh the waters top, but he seeth and espyeth it, and thinking he may come by it, flyeth swifelye downe to the water where as she is, and ducking a little, doth so sodainlye catch hir, as Gonshot that is shot off, or that that is moze swift. The chiefest propertie also that he hath else, is that he is good in finding out false play or adulterie done: And this is his triall. Hee taketh his yong when as they be yong & tender, and haue not full stedfastnesse in their eyes, and holdeth them with there eyes right opposite to the sunne beames. Those that haue constant and stedfast looke not dazeled by such experiment, he holdeth legitimate and truly begotten, and hath euer good care after to them & their bringing vp. The other that haue their eyes twinkle in their head, or which be dazeled at such prowe had, he counteth them Bastardes and misbegotten, and neuer after regardeth them, but repelleth them.

Of Echeneis the fish.

The Fish Echeneis or Remora, stailship, amazeth also (euen as the Lodestone doth) the beholder by his hid and occult naturall set or vertue. She coueteth the Shipboard euen as

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the Lodestone doth Iron, he is said to be a good stay to the Ship, when as tempests arise: and with cleaving fast, do stay & Ship be it neuer so great. Plinie saith, in his .9. Booke and .25.. Chapter that it is a very small Fish alwaies accustomed and lying amongst the rockes.. Aristotle thincketh that this kind hath fat, placed in a maner like a birdes winges.

Of the Ele.

The Ele in Latin is called Anguilla. Ifidorn giueth the reason that it should be called so,, for like figure saith he, to the Snake. Aristotle saith that it ingendzeth of the Mud: the chiefest that is marked in the Ele is that it is slipperie,, neuer & nerer katching or in assurance of hie when thou hast hir most fast in thy hand, but the harder that thou holdest hir, the sooner shee slippeth and escapeth out of thy handes. The floud Ganges hath Eles some .30. Foote long. They say, that the Ele being killed & addressed in wine whosoener chaunceth to drinke of that wine so vsed, shall euer after lothe wine.

Of the Elephant.

The Elephant came first by his name of the Greeke verbe *Eléphio* which signifieth huger or like a hill. He is of exceeding great body, his tuskes

tushes are of Iuerie : his becke is holpen with
that snowt that helpeth him euen as our hand
doth . The Medes and Persians vse to carie in
their warfare their Casteles and other prepa-
raunce on the Elephants backe : he is of good
memozie and long mindfull of a good tourne.
Plinie saith , that amongst all the beastes of
of the wild forrest, he is most mans frind. In-
somuch that if a mans iourney lieth so, that he
must nedes throught the Forrest, (least he him-
self so monstrous & huge) should first feare him,
he goeth a little a side out of his way : further if
the Dragon should assault the man , he goeth
forwith and warreth with the Dragon & kee-
peth him off from the man: so that whilst these
two be at strife, the man passeth away. Aristo-
tle saith, that this kind is without his Gall, &
therefore it may be that he is so quiet and pea-
sible. Solinus saith , that they seeme to haue
some skill in the art of Astronomie , and play
the Physicion his part euerie moneth in pur-
gation taking & purging themselues : for af-
ter euery new Moone they hauke after y cleare
riuers, & so wash off all filthinesse, such as may
cumber the body. After that they bathe them, &
this being so done, they go again al frolike to
their wonted pastures. And to the intent that
their youth should keepe good rule and not go
at

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at rovat, they haue them with them : such care haue they ouer them . They haue a meruelous and most honest shamefastnesse in the acte of generation. Therfoze when the time commeth that this must nedes be done, the Female witting the Male his pleasure , goeth straying before towarde the deserts of the East , & seketh the most secret place where that their intent may be done and ended closely. The Male he anon hasteneth after & before their meeting or coniunction had together , they are busied awhile in seking out the herb Mandrage, which the Female taketh and receiueth to make hir of more fertill nature and pregnant : and the Male also eateth of it to procure a more earnest desire. Of al things that it standeth in feare of it is most afraide of the sily Mouse, which fretteth him then most when as hee is tied to the Maunger and cannot away.

Of Ephemera the fish.

Ephemera is a fish which ariseth in the Sea water euen as the Bubble doth, where as much raine is. At home Iorach in his Booke de Animalibus reporteth after thre houres of the day to die.

Of the Falcon.

The

The Falcon, is a bird of haughtie stomacke
matching with birdes a great deale bigger
and mightier then him selfe, stryking at them
both with fote and bzeast.

Of the Faune.

The Faune, or Hind Calf is called Hinnu-
lus, for that at his Dammes becke or nod,
they are ready to come home from straying &
riotting abrode in the Parckes or Groaues.

Of the Fesaunt.

The Fesaunt hath yet no other name then
it had first of the place whereas it was first
founde: and that is reported to be an Iland in
Grece, called Phasea from whence it was first
fetcht, as this Distichon sheweth.

*Argiua primo sum transportata carina
ante mihi notum nil nisi phasis erat.*

By Argolike ship I first was brought
and shewde to other landes.
Before that time I knewe no place
but the Iland Phasis sandes.

Of the Flecke.

The Fleck saith Isidore, goeth with rol-
ling fote, and hath often anfractes or tur-
nings. He is naturally subtile, and hath ma-
ny

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ny fetches to deceiue one. For when he lacketh meate and wote not how to come by it, he hath this craft or wile. He lyeth all along with euerie lim of bodie stretched out, very quietly euerm as though he were deade. The lielye Birdes espying this, and weening thereby to haue a great pray, flie to his Carcasse, and are verie busie about repasting. He, as they are vnawares of him, sodainely snatcheth vp with his talles certaine of them, and so pleasureth himselfe, and stretcheth his hunger.

Of the Frog.

The Frog saith Aristotle liueth quietly all the time of cold weather, and neuer stirreth abroad, vntil time of coite or coniunction. And then by croking voice he allureth the Females & stirreth hir to Venerie. There are Frogs called Seafrogs, of whome Tullie speaketh after this sort. They ouercouer themselves wyth sand, a knack vsed of them to beguile the little Fishes, and as they come by them, they step out, and catch them and so swallow them vp.

Of the Flie.

The Flie in Latine is called Musca. It hath his name of the earth, euen as the Mouse hath. This kinde saith Isidore being drowned

drowned in the water, after one houres space quickneth and reuiuereth. Aristotle sayth, that they are engendred of the earthes dung proportionably digested and ordered. There meate and drinke is filth, and they of themselves are nothing else but filth.

Of the Gnat.

The Gnat was firste called *Culex* of his sting, wherewith he sucketh out blood: he hath in his mouth a Cundite or pype in a manner like a thorne or prick: wherewith he sone pierceth to the flesh, & commeth by our blood.

Of the Gylthead.

The Gylthead is a noble kinde of fish, and onely for a Gentlemans tooth. The Latines call it after their vocable or word golden fish, as also the Greekes, *Chrusophrus*, say they is the golden fishe, so called for that his head representeth the right colour of Gold. The Germanes call it Ein Gold forn: the Frenchmen Truitte. *Alianus* sayth that it is at continuall strife with the Dolphin.

Of the Goshaue.

The Goshaue is a Birde of farre better Stomack than claw: and is called *Accipiter*

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ter of a certaine greedie desire, she hath to catech
the other small Birdes. She is verie extreme
and soze towards hir yong. For after that they
be once feathered, and are able to flie abroad
she hath them forth with hir, and beateth them
in the ayre with hir winges, and is some what
rigozous to make them seeke their meat alon
And so by sharpe vsage they haue no toy to taw
rie with their Dam, but euerie one goeth his
way, and prouideth best for himselfe.

Of the Grashopper.

The Grashopper of some is called the Cric
ket, it hath his name of his shrill & sharpe
voice. He vseth to go backward, and loueth to
dig and boze in the harde earth and moxtered
places. He is heard most in the night time.
Isidore sayth, that the little Aunt or Emitt
hunteth him, he not seeing it for his long haire
hangging downe: which followeth him into
his Lodge and to espie him the more clearely
bloweth away the dust as he goeth, & so com
ming neare him, claspeth him aboute in his
armes, and at the last stingeth him to death
and so commeth by his pray.

Of the Gotebuck

The Gotebucke is verie wanton or lasciuious, verie much giuen to Venerie, and alwaies prone to it minding coniunction: whose eyes for insatiate lust thereof, turneth in his head and lie as it were but in one onely angle or corner of his browe. Hee is of such excessive whote nature that his onely bloud being kept warme supplith the Adamant Stone, and dissolueth it whereas no fire is able to doe it.

Of the Griphin.

The Griphin is a Foule of plentifull and thicke fether, & foure footed withall. This kinde of Foule is saide to liue in the Hilles or Mountaines, called Hiperborei, which be as some say, set in the fardest part of the North right vnder the Northpole. In their head they be like the Lion, in wing & flight like the Eagle. It is saide to be enuious both to Horse and Man. Some say that they are set to keepe the Precious stones as the Sinarage, the Jasper and so forth of such as grow there. And to looke to them.

Of the Hare.

The Hare is called lightfoote after the Greeke worde *Prox* is a swift runner. It hath no defence for it selfe, but onely swift flight. With

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With it eylesones escapeth . They sleepe not as
others doe their eyles being shut . Aristotle
saith in his third booke de Historia animaliu,,
that his feete is hairie beneath towarde his
paw, (which thing in others is neuer espied.)

Of the Hearon or Hearnsew.

The Hearon or Hearnsew is called Ardea
for mouing aloft. It can not abide showres
of raine, but to be out of their dent, she flieth
farre aboute the clowdie Region of the Ayre,,
there where as raine is ingendred. With this
hir high flight, she serueth some to prognasticate ill weather.

Of the Hercynie Birdes.

Hercynie Birdes take their name of the
place where they breaede, the place is called
Hercinia, a Wood in Germanie, being in
breadth. xi. dayes iourney : in length. xl. whose
feathers shine so by night, & when as the Ayre
is shut in, that although the night be neuer so
darcke and close, yet they giue then their best
light : so that to a man iourneying they are to
his great funderance, being cast befoze him in
the way wheras he goeth.

Of the Hedgehog.

The

The Hedgehog hath a sharp and quickthorned garment on his backe : He presageth by such skil as he hath, what blastes of winds, what tempestes will follow. Plinie sayth, that he hath good knowledge in the difference of the Northren and Southren windes, wherevpon he saith, that on a time a certaine man in the Citie Constantinople kept a Hedgehog in his Gardaine, by which he would alwayes know whether of these two winds blew, truly and infallibly. He is as good a meates man and Catour for him selfe, as any thing living is. For when his vittayles be scant or nighe well spent, he getteth abroad to Orchards and Groaues, where he hunterh after Vines and other the best fruite. At the Vine (as likewise at the Apple tree) he playeth his part thus : He goeth vp to the boughes & shaketh them downe. When he hath perceiued he hath shakē downe inough, he cometh apace downe, and gathereth the Grapes or Apples dispersed abroad together : and when he hath done, he falleth heavily vpon the heape, and so almost on euerie prickle or brestle he getteth an Apple or Grape and home he goeth.

Of the Horse.

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HOrses at y first were called Equi, as they be yet, for that they were coupled by paires and Mates, and were so vſed to the Chariottee or Wagon. Of ſome they are called Sonipedes, for noyſe making with their fete. They be of that ſort that are well ſtomaked: their paſtime is by courſing and running in the fieldes. They know well and are acquainted with the ſound of the Trumpet, and therewith haue the better will to warre. It is a grieve too them to be conquered, and they are as iocund if they win. Some of them haue ſuch memorie that they know their Aduerſarie, & wil (when it ſhal happen) waite them a good turne. Some will not ſuffer no other man to come on their backe ſaue onely their Maſter, as Bucephalus King Alexander the great his Horſe. Plinie ſaith, that there is a certaine obſeruancie in kinred and bloud with theſe. Aristotle in his 8. booke de animalibus, recozdeth of a King in the North, which had a very faire Mare, whoe brought forth a very faire Fole or yong horſe, and within ſewe yeares after (eſteeming ſo much this kinde) was verie deſirous to haue more of the ſame broode. Inſomuch that he ſhutt them by alwayes in Stable together. This done of a long time, and eſpying them nothing forward in this point, thought he would wo:

a pollicie with them, as he did. For after that, he seperated them the one from y other: Inso- much that y one mought forget the other. And after such time had, and the Dam so attired & bled, that the Colt should espie no apparant signe that she should be his Dam, was brought to the Mare thus bled, frolick and lustie, and he not knowing of this, and vnwitting, fell a- none to coniunction, and ere he had ended (the Dams face by chaunce discovered) he was by and by at this daunted, departing as it were in a frensie, and running by vppon a certaine Mountaine, threw downe himselfe headlong, and dyed.

Of the Iay.

The Iay by that onely propertie that is ap- plied to him, is called the chatting Birde. Whereof arose first this Prouerbe, bestowed vpon such men as be neuer wel, but when they be prating: Graculus graculo assidet: One knaue or prater will allwayes accompanie a- nother. And againe: Graculo cum fidibus nihil. And toucheth them that lacketh both eloquence and learning, scoone at them which haue both.

Of Ibis the Bird.

Ibis.

Ibis.

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IBis the Bird of the flood Nilus purgeth himselfe with pouring in with hir bill, water into to hir fundament as Isidore witnesseth: she liueth by the egges of Serpentes, & carieth them to hir nest: & fedeth thereof, as of the best meate that she is delighted with. This bird profitech to Egypt verie much, and is the best riddance: & conueiaunce that they haue, of such discommodities as be brought by Serpentes out fro Libia to Egypt by the Southrene winds. Pliny in his. viij. Booke.

Of the Lapwing.

The Lapwings name is borrowed *Apo tou lolozen*, that is, of sorrowing and heauy mourning: for when he crieth, he mourneth & lamenteth, wherfore in olde time the Southsaier & Augurers tooke heede to his crie, & did prognosticate therby ill wether to come. And wher as this kind lamented, they sayde it betokened heauie tidings to come, when she flew quietly they professed prosperitie thereby and good lucke for to come.

Of the Larke.

The Larke of many is called Woodlarke. He foresheweth in his pleasant note (as ea so the Nightingale doth) the day his comming.

& appæring, as Cicero sheweth in his *Prognostickes*.

Et matutinos exercet acedula voces.

The wodlarke as the Nightingale
that houre and tune doth keepe
And sheweth by hir pleasant note
when men should rise from sleepe.

Of the Leach or Bloudsucker.

The Leach or Bloudsucker is a woꝛme of
the water, verie desirous of bloudsucking.
She lyeth in waite foꝛ such kinde of cattaille as
come to the water to drinke, and cleaueth fast
& twineth about their howes, & drincketh bloud
till hir fill: when she hath so done she vomiteth it
foꝛth againe, and falleth to fresh bloud anew.

Of the fish Lucius.

Lucius of many men is called the Macrell.
The Germanes call it Ein Macrell. The
Latins Luci⁹, by y figure Antiphrasis, which
is when a woꝛd hath a contrarie signification.
They say that this fish keepest alwaies at the
verie bottome of the waters, so auoyding as it
were all cleare light, whither when as the fi-
shermen by night saile with firebrand & toꝛch,
so that they espie it, they amazed there at and
stonyed in their flight are so caught.

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Of the Lamprey.

The Lamprey in Greeke is called *Muraia*,
with the Germanes Ein Bricken : therre
is of this kinde two sorts, both differing in co-
lour. For the one is blacke in colour, died a-
mong with ashie spots : the other is white ha-
ving black spots. She swimmeth all whole im-
flexible sort; and all alike bending hir bodie :
aboue the land she creepeth no other wise then
our serpents doe. The best of this stock o2 kinde
are those that be called *Flutæ*, in Greeke *Plootæ*,
good saylers o2 fluites, for that they keeping all
wayes at the waters highest can not be drowned.
Antonia, Drusus wife had such delight
in a Lamprey that she dressed and arayed him
all ouer with golde Ringes, and the same be-
set aboute with precious Stones. Likewise
Crassus by surname the rich, so loued a Lam-
prey of his owne bringing vp, that when she
died he lamented sore, and bestowed also great
cost of hir burying. And whē as he was laugh-
ed to scozne of Lucius Domitius for so doing,
he gaue him this aunswere. Thou marueylest
sayth he, why I so bewaile this Fishes death?
But I marueile more at him that hauing had
the losse of thrée Wyues, neuer yet for ought
that I could see, bewayled it. This Domitius

is reported to haue poysoned threē Mīues for hope that he had of rewarde or greater riches thereby.

Of the Leopard.

The Leopard is a very tiraunte & aduoute: rous also in his kinde: as saith Plinie. The Lionnesse and Leopard hauing coniunction together, or the Lion and Libardesse, bring forth a third kinde, euen as the Horse and Ase, or hēe Horse and Mare doe. The Female saith Aristotle, is more cruell than the Male, his colour is bespotted about: his vpper parte of bodie, and his sēte also, and taile are all alike to the Lion in outwarde shew. But in y head they haue their difference: In bodie he is lesse than the Lion. And by that meanes he is euen with the Lion, and not behinde him in reuenging as Homer witnesseth. He hath his cage in the yearth with two contrary wayes vndermined to enter into it, or to run out of it at his pleasure: verie wide at the comming in, but as narrow and straight about the mid cage: whether his enimie the Lion running sometimes after him, and a pace, at the first coming in thither is narrowly pent: Insomuch that he cannot neyther get forward, nor backward. That seing the Leopard, he running

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a pace out at the furdere hole, and commeth forth that wheras the Lion first ran in, and hauing him hard pent, & his back towarde him, bighteth & scratcheth him with tooth and Nayle. And so by art the Leopard getteth the victory, and not by strength. The same Leopard also saith Plinie, seeketh after the broode of the wild gote: intending therewith to recouer his health.

Of Lynx the beast.

LYNX in face is like to the Lion, in bodie bespotted like the Panther, his vyne is of yset or nature, y it turneth by and by into a precious stone, which we before called Ligurius. He so enuieeth man, and would that he should not be the better for this, that he hideth and couereth his vyne with dust & yearth, to the intent that no man should find it, but Plinie saith it is so much the better in his effect & working.

Of the Lyon.

The Lyon in his greeke vocable and worde is interpreted King: he is reported to be the King ouer all other beastes. There are diuers of this kind: they only differing in their Mane eyther long or short. His strength is in his hed. His vertue in his heart, he sleepeth (as the Hare doth) with eies closed vnshut. When he awaketh
forth

forth out of sleepe, he rubbeth out the print of his bodie and steps, leass the huntelman espying them, should easily finde him out. He is verie gentle to man & neuer hurteth him vnlesse he be greatly iniured by him, or that he is thoroughly an hūgry. He knoweth sayth Plinie, when the Lyoness hath played him false play, and hath played the Abououressse with the Libard, by a certaine rammish smel or sweate which ariseth of them both. Yet if she washeth hir selfe thoroughly, she may deceyue him. Aristotle sayth, that the Lioness at the first birth or broode bringeth forth most of hir yong: then after that, she lesseneth euerie broode one. For at the first, she bringeth forth five: at the second time, foure: at the thirde time, three: at the fourth time, two: at the fift, one: and euer after that, she is sterill and barraine. Of their remembrance of a good turne I neede not speake, or holwe they haue done man a good turne one for another. As that which had a thorne in hir Claw being helpen of one named Androdus, & eased thereof: euen when as he thorough enuie was deliuered vp to be punished, & throlwe into hir Denne, that Lioness that he eased so before, did then well remember him. As also I neede not to speak how God oftentimes brydelth in all beastes deuouring whatsoeuer, to
The w

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shew his pleasure and possibilitie what he can doe and worke by meanes of these. There was a fierce & hungrie Lyon let loose to Darius the Martyr, which not onely hurt him not, but also preserved him from the crueltie of other brute beastes. As likewise Daniell scaped scotchfree by Gods prouidence, turning the fierce countenance of that Lion that his enemies had thought would haue soone deuoured him into a fawning and chearefull looke, not once hauing power to hurt him. Hamo a Carthagien bozne, is first reported to haue tamed the Lion.

Memnonides or the Birdes of Ægypt.

MEmnonides or the Birdes of Ægypt are named of the place where Memnon the Sonne of Thiton which came to the aide and rescewing of the Troians died, and is buried. They are saide to flie by companies out of Ægypt to olde Troie, to Memnon his Sepulchre, and to be onely his memorie: and are therefore called of some the Troian Memnonides, as Isidore recordeth in his. xij. Booke. Euerie fift yeare they flie to Troie, and flie about Priam his Pallace, and that two whole dayes space, the thirde day they make battaille betwene themselves, and doe torment and slaue

one

one another with their sharpe nayles & becke.

Of the Moth.

The Moth is our Garment woꝛme, and by his latine woꝛde is called *Tinea* holdefast, foꝛ it biding in one place in the Garment neuer leaueth it, til it be gnatwen and eaten foꝛth thoꝛow. Iſidore ſaith, it mought be named *Pertinax*, peruerſe, foꝛ that it bygeth alwayes vpon one and the ſame place. Aristotle ſaith, that the Moth ſucketh out of the Garment all humoꝛ, and leaueth it marueiloꝛſly drie.

Of the Mouſe.

The Mouſe after Iſid, is counted the ſmal, leſt liuing beaſt, and is named *Mus* quaſi *humus*, earth oꝛ earthie. It hath his growth at the full Moone, as other and ſundrie kindes haue. It is foꝛ his bignes a verſe rauenour oꝛ grædigut, and foꝛ a little meate is often ſome entrapped. It ſmelleth his vittailles a farre off, and commeth the ſoner to them by ſmell.

Of the Mule.

The Mule of the Latine woꝛd *Mola*, which ſignifieth grinding at the Mill, toke his firſt name. Foꝛ he being put into the Mill, is there, where he ſhould be. He is engendꝛed
of

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of a Mare and an Asse (as of an Horse and an Asse also) is engendred the Mulet. Plinie sayth, that the Asse and the Mare doe neuer conuet copulation together, except they haue bene from their youth forth accustomed and brought vp together : And be fed with the selfe same meate, as Milke and such others . Aristotle sayth, that the more the Mule drinketh water, the more his meate doth him good.

Of the Nightrauen or Nightcrow.

The Nightrauen or Crowe is of the same maner of life that the Owle is, for that she onely commeth abroad in the darke night, fleeing the daylight and Sunne . There is a certaine Shrickowle or Owlet which when she crieth, she shricketh and is thought to be one of this kinde. Whereof Lucane speaketh thus.

Quod strepens Eubo quod Strix nocturna queritur.

That that the Owle by noyse doth make
and howling voice doth feare:

That doth the shricking Strix and shrill
with note vnpleasant to heare.

Of the Nightingale.

The Nightingale was named first, of good melodie louing, or for hauing delight to frame

frame and sing a pleasaunt and swēte note. With hir pleasaunt tune she playeth euery day befoze the Sunne his arising a fit of mirth, and is verie melodious to welcome the sunne as it were a Bridegrome cōming. She is called in Græke *Aedoon* of *aei* and *adoo*, which is to sing continually: she is one of those also which doe prognosticate as Aratus saith. In histories we read that many Cæsars or Emperours, especially those which were of the yongest sort, haue had Nightingales & Starlings or Stares that haue bene well instructed and taught both in y Græke & Latine tongue. As there was also a Crowe in Rome, which being framed and taught to that purpose, euery morning would flie to the Court Hostilia ouer the riuer Tyberis to salute Garmanicus Caligula y Emperour his Father, and Drusus, Emperour also, & then next after the whole body of Rome. This Crow is saide to be Apolloses bird: As the Eagle Iupiters: the Crane, Palamedes: the Kings fisher, Thetis the mother of Achilles. Merthes also the King of Egypt hadde a Crow so taught and instructed, that whither soeuer he had bidden him go, eyther to carie or to fetch letters, he was not ignozant whither to flie, & by that meanes did his maisters message speedily. But to retourne to the Nightingale

The third Booke

gale from whence we first came. Plinie saith, that in the spring time the most commonly bringeth forth sixt egges, and to the intent that his grieffe in traueilling should not be soze or great, he passeth a waie most of the night with pleasant songs. Whole siffene dayes at the spring time or at the budding forth of leaues, he continually singeth. This kinde doth often liue betwene themselves, and being almost dead, yet to the verie ende he will rather want of his bzeath, then leaue off his song. This bird sang as Histoziēs make mention in Stefichorus mouth, he being an Infant or child: euen as Bæes flue aboute Platoes mouth he being on sleepe in the Cradell, and left there some part of there Hony: and as the selfe same kind also sat without hurting him, vpon Ambrose hys mouth, he being a child. And as vpon rich Midas the Phrigian, he being yong, Wisniers filled his mouth with wheat, whereof euery one of these, & such like haue their hid signification.

Of the Onocentaure.

The Onocentaure is a Beast monstrous, halfe a Bull & halfe an Asse. *Onos* in Greeke is translated into our speache, an Asse. But some Philosophers thinke that he is in bodie halfe a man and halfe an Asse. For from the
Pauell

Pauell upward say they, it hath the figure of a Man, and downward to the soote it resembleth an Aile. Of this opinion is Plinie. These and such like monsters are nothing else but Natures dalving, and shewing howe she can varie and alter things in their kind, as we may plainly see in the Hippocentaure, in the Faune & Satire, which Indie breedeth. It is fabled with the Poets, that Ixion, Iunoes Secretary, prouoked hir to Aenery, which thing Iupiter vnderstanding, made by and by a certaine Cloud to appeare like Iuno to his eyes, with whom he being incensed, & in lecherous loue (nothing supposing but that it was Iuno) bespent his seede vpon the Cloude, and thereupon were ingendred those Monsters which are called Centauri, otherwise Genitauri, quod ex aura sint geniti.

Of Orix.

Orix is a small beast and watric, of that Nature that the Dormouse is, for he lyeth the better through good nourishment and long sleepe. All winter long he snozteth, and is as he were deade, but in Sommer awaketh and taketh life againe.

Of the Owle.

The

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The Owle is called the dastardly Bird: she is of such slouth and sluggishnesse, she hath feathers inough to flie abrode day and night: But the sluggarde sleepeth all day long, most commonly, it liueth in olde Sepulchres, and in Housen or Barnes not often frequented, and in cauerneſes or holes of ſtone walles, of which thing Ouid hath theſe verſes.

Fadaq̃, ſic volucris venturi nuncia luctus,

Ignarus Bubo dirum mort alibas omen.

That filthie Birde and Meſſenger
of ſorrowes ill to come:

The sluggish Owle hath bene to man
moſt often daunger ſome.

For if in the Citie in the day time they had eſpied hir, they gathered hereof ſome ſorrow to come. The yle of Crete is voyde of this kinde. They are dedicated to Minerua. There is alſo a Shrickowle which is alwayes helden vn-luckie. Of this kinde one ſat vpon Pyrrhus his Speare he marching forward in battaile ray towarde the Grecians armie, & portended and foreſhewed ſiniſter and yll fortune. This kind, as the aboueſaide, is hated of all other birdes, againſt whome ſhe uſeth a verie craftie kinde of warring. For if the companie of ſmall birds be manie, ſhe lieth groueling & fighteth with hir feete; and couereth hir ſelfe all ouer with
hir

hir Bill and Clawes. Plinie saith that the
 Buffard or Kite rescueth him oftentimes tho-
 rowe a certaine naturall agréement or truce
 had betwene them. Nigidius witnesseth with
 Plinie, that this kinde lurketh and sleepeth
 yr. dayes throughout Winter, and hath nine
 voices or soundes. These be verie plentifull
 in Athens: Insomuch that they haue brought
 forth their Proverbe. Noctuas Athenas mit-
 tere: In Grammaticall sense: to sende ouer
 Owles to Athens. In Tropicall sense, ment
 of such as bestow largely vpon them that haue
 no neede: and much after that that we say, to
 cast water into the Tems.

Of the Panther.

The Panther is euerie liuing Creatures
 friend, except onely the Dragon, whome he
 hateth deadly. He is in his colour bespotted
 and in euerie part of his skin or hide, he shew-
 eth as it were eyes. He loueth exceedingly all
 other kindes, such as be like him, as the Leo-
 pard, &c. The Female neuer beareth yong but
 once in hir time for all. The reason is for that
 she neuer ioieth at the first birth or brood, wher-
 of she being mindefull euer after with what
 paine she brought forth, neuer seeketh more af-
 ter it. Plinie to this giueth another reason, all

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beastes saith he of Sharpe Clawes or Payles, doe neuer bring forth often. The Panther his smell or breath, to all things liuing except the Dragon, is most delectable and pleasant. In so much that all the other follow after him, moued with that his scent. So that by that meane when as he is thoroughly hungrie he cometh by some of them to his pray. The Dragon slideth back and can not away with his smell. Plinie writeth that a Panther salued vpon the father of one Philenus a Philosopher, that he should helpe him out with his yong that werre fallen into a mirie Lake or Pit. In the former feete they haue five toes: but in their hinder feete foure onely.

Of the Partrich.

The Partrich is called a fleting birde, neuer settled or stayed vpon one thing: Therefore oftentimes in that which he goeth about he loseth his labour. For he taking away other Birdes their Egges, and bringing them vp as his owne, doth not for all this greatly profite himselfe thereby, for so sone as those yong can heare but their owne and Natie Dams note they leaue their Stepmother or Nurses food by and by. The Male destroyeth his owne Egges often: least that the Females care in hatchin

hatching them by or sitting on them shoulde hinder him from Venerie bling: he is so lasciuious. The seauenth day also after their hatching, he banisheth them and thrusteth them out of his Nest. He is consecrated to Iupiter & the Goddess Latona, and Appollo his father. He purgeth himselfe with Lawzell. Beotia is without these.

Of the Parret.

The Parret hath all hir whole bodie gréene, sauing that onely about hir necke she hath a Coller or Chaine naturally wrought like to Sinople or Vermelon. Indie hath of this kinde such as will counterfaite redily a mans speech: what wordes they heare, those commonly they pronounce. There haue bene found of these that haue saluted Emperours: giue them Wine and they will be wanton inough: they are as hard in their head as in their Beak or Bill: When they learne to speak they must be beaten with an Iron Rod, or else they feele it not: Plinie saith that in a certaine Wood called Gagandes this kinde was first founde: of all other Foules she and the Turtle Dove haue greatest friendship.

Of the Peacock.

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The Pecoock, had his name first with vs, of the selfsame note that he himselſe ſingeth dayly, whose fleſh is ſo hard that it cannot eaſily be ſod or roſted: His iolly bzauerie in himſelfe is thzough ſetting vp his fethers aloft, and at his eſpying in himſelf ſo many gaie colours: but hauing his fill at the length with ſo goodly a ſhew, in his vpper partes, & caſting his looke towardeſ his baſe ſeete, ſeing himſelfe therein deformed, forgetteth by and by all the former conceite of pride, and thereby is brought to acknowledge himſelfe. He is ſaide to be Iunoes birde. The Female cōceiueth not vntill ſhe be thzē yeares olde: at what time ſhe then beginneth to be ſo araied in colours: There is noted in this kind both ſelfloue, as in hir former propertie: & enuie alſo, ſo that ſhe will rather hide away hir dung, than that man ſhould haue profit thereby, being many waies medicinable. Hortentius the Orator killed firſt y Pecoock that was taſted whither y he was meate mæter for a man, yea or no. And there is alſo a report y Alexander the great, ſeing once a Pecoock in Indie ſo meruailed at that ſight that by a commaundement giuen, he charged y no man in paine of death, ſhoulde ſlea or kill ſo faire a bird. The Deuc and the Pecoocke are verie great friendes.

Of the Perwincke.

The Perwinckes in Græke are called *Kokliai*, wherof some be of the Sea: other of flouds, others of the yearth. They are alwaies clothed with one and the same shale. The Poets call this and the Snaile also, *Domiporte*, that is their house carriour. And this is the fable that they father vpon them. When Iupiter hadde bidden all creatures & thinges liuing to a feast or banquet: these kindes of all other made no apperaunce: Iupiter therfore demaundeth the cause or reason of their absence, who gaue him this aunswere. *Quæ domus cara, eadem domus optima.* Which is, that house or mantion place which is most esteemed that we reckon the best. At the which aunswere, Iupiter being stirred, he commaunded them to their owne house or lodge as to perpetuall prison, and that whither soeuer they went, they shoulde carpe their House and Home with them vpon their backes.

Of Phænix the bird.

Phænix is a bird of Arabie, of marucilous long life, she liueth aboue six hundereth and firtie yeares, and at the last being werie of hir life, goeth to the groaues there, and gathereth

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small

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small stippes and twigs of such kinde of trees as be both extreme whot & odoriferous withal as is Cinomon and such like : and so bestreweth hir nest, cōmonly made in the highest firre trees, & next to the Sunne: and flying thither lieth voluntarily in hir nest, abiding both the burning of the spice & Sunne, and therewith is consumed to ashes. And of those ashes animated by the Sunne, and other Planets, ariseth another Phenix, which maintaineth and continueth the kind from time to time. Some haue y opinion that no man euer saw hir eate. She is consecrated to Sol: Plinie sayth that there was one of these brought into the Citie of Rome when Claudius was Censo. The yeare of the Citie. 800.

Of the Pellican.

The Pellican is a bird in Egypt, dwelling amongst the deserts of Nilus. She is saide of Ierome, to reuiue those of hir yong which in hir absence haue had their bloud sucked of Serpentes, wherbyon they died. And she reuiuet them by wounding hir selfe, and pouring into them certaine of hir owne bloud, and so within three dayes, they which were so dead, reuiue and quicken againe. Volateranus saith that that is the Pellicane which Plinie calleth Platea.

com

commonly the Shoueler: but other do not here, in agrée. This Platea is a birde which flieth to the shellfishes of the water, and eateth hir fill of them, which being made verie tender through heate in hir belly: she vomiteth them vp againe that after the shell being once opened she may come by their meate with more ease.

Of the Pearch.

The Pearch in Greeke is called *Perke*: with the Germanes *Ein Bersig* with y Frenchmen *Perche*: some think that it is called *Parca* by Antiphrasis, signifying another thing then the worde sheweth. For with whome soeuer she is angrie, she woundeth him with hir finnes, or if she can not come by him, they are sure to haue it that are next to hir. There is hereof both Male and Female. But they haue their difference: for the Male hath his finnes red, the Female hath not so. Lonicer sayth that when as the fish *Lucius* is hurte or sore wounded of any other kinde, and can not helpe hir selfe, she seeketh out the Pearch, which so soone as she sees him, she toucheth and suppleth his woundes: and so is she healed. It is a fische of verie tender meate or flesh. As *Ausonius* recordeth of hir thus.

Nec te delicias mensarum Parca silebo.

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Amongst

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Amongst the kindes of delicate meates,
the *Perch* I would haue spred:
Whose flesh so soft and morsell sweete
in all feastes is the hed.

Of the Puttock.

The Puttock sayth Isidore, got his name
of his soft flight. Miluus sayth he, is, quasi
mollis, soft of flight. It is one of the rauenuous
sort, making hauock of the small birds. Tullie
in his second booke *De natura Deorum* saith,
that the Puttock and the Raven or Crow be
at naturall enmitie together. Insomuch that
one of them (when they may come by them)
breaketh anothers Egges. Alianus thinketh
that the Male in this kinde is seldome or neuer
seene. Insomuch that the Female stretching
herselfe along and conuersant toward the East
and south, conceineth so & bringeth forth yong.
They also beare a continuall hatred to y^e Fox.

Of the Pye.

The Pie is reckned Mars his bird. It had his
Latin name first of Pycus Saturnes sonne
which in his prophesying and soothsaying vsed
this birde: as Ouid witnesseth. By Greeke
name he is called the *Oke*es grieve, for y^e with
his Bill he pecketh & maketh hollow the *Oke*
with

with such daylie accustoming. In one and the selfe same day he chaungeth his tune.

Of Rhinoceros.

Rhinoceros in Græke is interpreted horned beast or *Monoceron*, and is englished the Vnicorne. Plinie in his. viij. booke saith, that his Horne is set aboue his nostrils. His continuall strife is with the Elephant, & vseth to defend himself thus. Whē he seeth his enimie come, he whetteth his Horne against sharpe Stones, & then setteth on: and in his fight wardeth and soyneeth at the Elephant his bellye, the most tender part that he hath, and so rideth him.

Of Rinatrix the Serpent.

Rinatrix is a Serpent which with enuening poysoneth y^e water, so that into what cleare Fountaine or Riuer he swimmeth, he infecteth it, as Lucane witnesseth.

Rinatrix violator Aquę. &c.

The Rinatrix of Serpents kinde
and the poysonous Snake:
With intermedling doth infect
eche Pond and euerie Lake.

Of the Salamander.

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The Salamander as Plinie saith, is like the Lizard in face and countenance. He infecteth the fruites of Trees, and corrupteth the waters so that whosoever drinketh thereof dyeth by and by. He liueth onely in the fire and is nothing hurt through the fire his flame.

Of the Salmon.

The Riuer Rhenus and Rhodanus in this kinde doe alone excell. The fishe it selfe is big and fat. His meate or flesh is red: in taste verie swéete: the Germanes call it Ein Salmen. The Frenchmen Saulmon. Plinie in his. ix. booke and. xviij. Chapter, preferreth hir before all those Sea fishes, which accustome to Aquitania the floud, which are many and great, and reckned daintie.

Of the Scorpion.

The Scorpion is a Serpent of the earth, stinging deadly with his taile and of some is called flatering worme, for faire face shewed and friendly countenance. But if any man come neare hir behinde she payeth him home. Plinie sayth that it bringeth forth yong sometime seauen at once, whercof, the Dam eateth vp five of them, but y other the wisest of them, get about their Mothers backe and buttocks,
and

and so bite hir. This kind sleaeth his parents, and hath onely care to reuenge their Brothers quarrell : and in that point Nature well prouided that their should be no great multiplying in so perilous a stocke and kind, Orion when as he had made that boast that the earth shoulde bring forth no suche Monster but he would kill it : the earth it selfe cast vp such a Scorpiō as slue him in the presence of the people with most sharpe sting.

Of the Silke worme.

The Silke worme is the Tree or his braunches woyme, by whose web weauing silkes are made. She is called Bombyx, for that she leaueth nothing in hir bellie but emptie ayer whilest she is about spinning of hir threede.

Of the Sole.

The Sole Varro calleth Lingulaca, for his great sound. The Frenchemen Sole: It is a kinde of fish all plaine : of verie soft meate or flesh, and easie to digest.

Of the Sow.

The Sow is called Sus, of wroting by the clots of the yearth with hir beake or snoute. She beareth saith Plinie, somtime foure, somtime
time

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time fūe at once, sometime moe, but cannot bring them all wel vp, and therefore eateth vp some of them: & it hath bene sene, that she hath eaten vp all hir broode, saue onely the eldest, whome she most entierly loueth, and him shee feedeth most often, & giueth him oʒ hir the best teate. As Aristotle saith.

Of the Shoueler.

The Shoueler is called Platalea sayth Tullie, he getteth his meate with flight had to those birds that deuing downe to the waters to ketch fish, downe themselves, oʒ if any come out with any pray, he meeteth them & pʒesseth their heades, till they let go that which they haue caught.

Of the Sparrow.

The Sparrow is called Passer a Paruitate, of small oʒ little quantitie. Tullie in his Diuination saith, that they should be in those kindes that are noted to prognosticate: soʒ saith he, that kinde of diuination which is marked by euent, oʒ animaduersion, is not naturall but artificiall: & of these some be perceiued to be done by sodain coniecture, as Calcas with Homer, which thzough a certaine number of smal Sparrowes, prophesied and diuined befoze of
the

the Citie of Troie his siege. It is in his kinde very lasciuious and rioting. It flieth in his extremity alwaies to man for helpe. Seuerus the Abbat had a Sparrow, that for feare came flying to rescue him into his handes, & was glad to take meate at his hands, he reaching it him.

Of Stello.

Stello the starred and speckled beast saith Plinie, liueth most by the dew of Heauen, and spirite of the earth. And all his best iolytie is in counterfayting colours, & yet for all that is venomous.

Of the Swallow.

The Swallow, saith Aristo. in his fire booke de Animalib⁹, maketh hir nest & breedeth twice in the yeare, and that is done so artificially, as man cannot deuise to better it. Isidore saith, that he is so named for eating his meate as he flieth about in the ayre, or for often turning and retire had to one and the same place. Aristotle saith in the same booke that the eyen of his yong whilest they be tender, being hurt, he fetcheth straight waies medicine at the herb Calcedonies hande. She is one of those kinds also that foretell things afterwardes to come. Cecinna a Volateran & Knight in Pompeis campe

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campe when as he had come by certayne Swallows he sent them as messengers befoze of victorie won to all his friends, & that was done with letters tyed about their feete which they caried speedily and roundly.

Of the Swanne.

The Swanne is called the swöete singing Birde, for that (as it were in footed verse) befoze hir death she sogeth. In the Shipmens note or rule, the Swan prophecieth lucre & good lucke, as these verses seme to declare.

Cygnus in auspicijs semper letissimus ales

Hunc optant nautę quia se non mergit in undis.

A token of good lucke it is
the ioyfull Swan to see
Which hideth not hir selfe in sea
but will with Shipmen bee.

She is fairely feathered & whight, but in flesh most blacke. She is one of those that knowing what uncleanesse commeth by venerie, befoze she goeth to fode, will to the waters to purge and make cleane hir selfe. This is Apolloses birde. There is a fable with y Poets that this Swan was altogether Phaetons loue, & that after y fall of his proud and presumptuous request, he was turned into this kinde of Birde. Pythagoras thought that the soule or spirite of
the

the Swan was immortall, and therfore said he it is, that she iogeth so when as death calleth for hir.

Of the Storke.

There is in the Storke a marueylous pietie or gratitude, which for such paynes taking as there parents had with their yong, when they could not shift for themselves, the yong promise (as in dede they doe) to acquite and recompence the same when their Parents war feeble and can not helpe themselves. Those of Thessalie nourish and maintaine this kind to be rid of Serpents wherewith they be greatly annoyed. Alianus saith that through the benefite of the Goddess perceyuing them to be so kinde as we abouesaide, this kinde in certaine Ilands, were translated into Mankinde. The Image of the Storke in olde time was wont to be printed and grauen in the Kings Scepter & Diademe, to the intent that men should haue eyesight of pietye or gratitude in their Prince so figured and painted. Their chiefest food is the Herbe Origanum or Origan.

Of Stockfish.

Stockfish in Greeke is called *Salpe*, with the Germanes Stockfish. Aristotle saith that
it

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It is a verie myzie fishe: and which can neuer be well sodden vnlesse it be beaten with a rod or wand. Amongst y^e Germanes it hath raised a Proverbe, which is, *Salpa pelutanti* or *aut lasciuior*: More foolish or waton thā a Stockfish: applied to such as haue their mindes set vpon wantonnesse: and which will doe nothing of their owne will vnlesse they be compelled to it. With the Germanes it is after this sort. *Er fantasiert ein Stockfish*. In the person of this Laurentius Lippi⁹ dalied with a Distich or double verse on this wise.

*Salpa, obscenus ego dicor, nec decoquor vnquam
Ni ferula cadens verbera multa dabis.*

As a muddie Stockfish I am
which neuer will be sod,
Vnlesse she hath good store of stripes
and be beaten with Rod.

Of Taxus or the Badger.

TAXUS, of some Melus, of Melos one of the Isles called Cyclades, which for full & plentifull fleece of wolle, is called Melota. This saith Plinie, hath a certaine wilie heade to decelue, and daunt his enemies, the Spannell, & For, for bæing in daunger to be taken in hunting, kkepeth in his breath with constraint had thereof, and in so doing, his flesh and skin puffeth

seth vp, and swelleth so, that he being thereby
bitten, feeleth no seze. He is a good prouider for
himself also, and hath a forecast in time & wea-
ther. His house is some hollow Caue in the
earth, in diuers sorts diuersly wrought: so that
on whatsoeuer side thereof the winde is blus-
tring, he turneth his taile and keepesth off cold,
so from the rest of his bodie, and at the other
contrarie hole, he taketh both ayre and breath.
It is also carefull in laying vp store for Win-
ter, both the Hee and Shee: Insomuch that
when the nipping cold Frosts come (at which
time al liuing things are most hungrie) he fea-
ring the Female to lauish and to be no sparer
of such vittailles as they haue, and fearing least
(if they should so be spent) they should both fa-
mish, stenteth the Female, and giveth hir his
task, wherewith she being moued and as cras-
tie as he, espying hir time when and how she
may come to the Lawder or Vittaillehouse, he
not espieng hir, finding such opportunitie as
she looketh for, goeth another way to the Wi-
ander and vittailles, and there eateth hir fyll,
and cometh againe stealing and sinketh in-
to his companie without any surmise or sus-
pect had of his part of any such kind of deceit.
The craftie Fore also is his naturall enemye,
who espying him to come forth of his Den or

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Cabbadge, hasteneth thither and annoieth the place with filthie excrements.

Of the Tench.

The Tench liueth whereas much Mud and Mire is. The Germanes call it Ein Schlein, which kind of fish vnlesse it be well cleansed from such infections as it hath, is very hurtfull. Ausonius calleth it the poore mans dishe, for that in the olde time it was onely the poore mans meate or dishe: of the welthiest men little set by. And in this sentence or verse he seemeth to shew the same.

Quis non & virides vulgissolatia,

Tincas norit?

Who doth not know the Tench to be the poore mans meate or fish

Which to him once bequethed was to be his chiefeſt dish.

Of the Tiger.

The Tiger is a beast of most swift foote, or flight, and of all beastes most fierce, named of the Persians arrowe, which they call Tiger, in their phrase of speche. Peraduenture for resemblance herein, their flight may be thought to be both a like. There is a certaine riuer also of that name, one of those foure riuers which

flowe

flowe forth out of Paradise called Gion, and
passeth through Armenie & Mede. The best
increase of the Tiger is in Hircanie & Indie.
He is not onely of most swift pace, but also of
smell. Wherfore saith Plinie, if that at anie
time hir broode or litter (which is numerouse or
many) be stolen away in hir absence (as then
is the time when as the Huntresmen cometh
by them) the hunter carying them neuer so fast
away by horseback, & with neuer so much hast,
yet at hir returning to hir Nest, when as she
espeth falshode plaide, she lieth and strageth
abrode fiercely as she were mad, and with hir
swifte pace and good Smell, she hitteth at the
length into that waye that the Hunter betooke
him, whome he hearing, not farre off, broyling
fiercely, maketh a waye as hastily as he can,
he letteth one fall downe, and hastineth yet for
all that away as fast as he can. The Dam in
the way finding one of hir Litter, and broode,
goeth with that one home backe againe, and
conueyeth hir to the Nest: that being done, yet
she leauerh not but pursueth after, & cometh
by a nother after the same sorte, & likewise taketh
paines with that one home againe. And
so likewise is the huntresman faine to do so more
often, except he be past hir reach or out of perill
of hir, as by ship taking, & the like. The Male
P. y. saith

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saith Plinie, hath no regard of his yong. And the same saith also, that there is another waye that some huntelmen beguile hir with, as to bestrew & spæde in the way Glasse, by y which she comming and espying there hir owne shadowe represented, wenereth through such sight, that there were of hir yong, and whilst she here thus tacieth long time, deceiuing hir selfe, the Huntelman hieth him alway & so escapeth. Yet to speake a little of hir mildnesse sometime shewen, Diuus Augustus is reported to haue shewen in Rome a Tiger very well tamed and kept in a Caue or Cabbadge.

Of the Tortesse.

The Tortesse is reckned one amongst the Snaille or Wormes. Aristotle saith that he hath such harde chaps and iawes that he breakeeth stones in sunder, being put in his mouth.

Of the Turtle Doue.

The Turtle doue of al foules is most honest and shamefast. She liueth in the toppes of mountaines and in the deserts. She is not fellowlike with man, & conuersant with him as the other kind of doues are. Yet the other doues haue their praise of gratitude & remembraunce of a good turne shewed, & are called after their Epithete

Epithete simple or mild. The reason why they be so is, for that they lacke their bitternesse of gall. Aristo as concerning this last kind saith, that they bring forth .xj. times in y^r yere. There is another kind called the Ring-doue very chaste and temperate. And as for the Turtle Dove, hir best praise is in keeping undefiled wedlock (and lesing hir Mate) for hir constant widow-hood. The other Doves also haue bene mans messenger s^otimes to & fro, as at the besieging of Mutina, where they caried Letters tyed to their feete to the Consuls tents through Decius Brutus.

Of the Viper.

The Viper is a kind of most venomous serpent, so named by the Latin word, for that she bringeth forth & deliuereth hir yong with much paine and grieve. For when as hir belly is big, and hir yong ripened, she desiring to be deliuered, (as they also couet to be out of so straight a place) gnawe and eate a way out of their Mothers side, & so with both their great grieve, and most often their Dams destruction, they come out & are borne. I^lid. saith that their maner of coniunction is not as others is. But y^r Male being in time of yere plentiful, & full of feede, to be rid thereof, after their owne and

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natural maner, the Male putteth his head into
his mouth, and casteth vp of his seede into his
throat: With the which the Female by excee-
ding great pleasure taken therein, and almost
wood or mad therewith, with holding fast, high-
teth of the Males heade, and so it cometh to
passe that all the whole kind is in all their do-
ings most sharply and painefullye agriued.
This kind saith Plinie, liueth in the earths or
deepe Crannies, wheras the most part of Ser-
pents liue in rockes of stone, other in the hol-
lownesse of trees. Al winter time it lurketh &
is hid, but as soone as the Sunbeames warme
the yearth, she breaketh out, and being dazeled
in the eyes through accustoming in the blacke
yearth, she by and by seketh after the herbe Fe-
nell, and anoynteth them and so seeth clearly.
This kinde is mosse dangerous to aduen-
ture vpon. Politianus saith that Ampicides
was killed with the byt of a Viper in Lybia:
and with that his so deadly a byt, died oute of
hande. Likewise is Orestes reported to haue
had the same death, after that he came to him-
selfe againe.

Of the Vulture.

The Vulture saith Aristotle, buildeth his
nest in most high Rockes, so that very soe-
dome:

come o2 neuer hir yong are sene. For the which thing a repozte went that Herodotus, Brisons the Rhetoricians Father, thought y this kind came from another world. And his reason was, for that no man could see the Vultur his nest; & yet when they were sene flying, they fiewe alwaies by many and great companies. This coueteth and haluketh after dead carcasses, & hath a maruillous good smel. Their chiefest dainties are fitches. Hermodorus ponticus witnesseth, y the Vultur of al other foules is the simplest, for that that he neuer raueneth o2 destroieth any such kinds of graine as mankinde soweth to nourish him and his. Their smell is so wonderfull, that they will smell (as is reported) any dead carcasse fiewe hundred miles off.

Of the Weasel.

The Weasel in Græke is called *Gale*: with the Germanes ein *Wesil*. This is the subtillest amongest the residue of beastes which are by naturall growth small o2 little: And it hath a wonderfull care to keepe and preserue his yong without harme taking and endamaging: Insomuch that he nourseth them whilst they be sucklings, in the neathermost and most hid Crannies o2 Dens of the earth. Of

The thirde Booke

this sort thre kinde are mentioned: one long like a Lamprey: the other called a Fertet, the thirde called Meles, of some englished the Polwcat. This is the greatest and the chiefest enimie y Serpents haue: with whom when he encountreth or maketh battaile, he goeth and armereth himselfe with the Herbe Rue, the scent whercof, he knoweth to be most offensiue or annoious vnto them. They of the Citie Thebes haue worshipped and done honour to this kinde. This kinde and the Crow beare a naturall grudge the one to the other: as doth the Eagle and the Kings Fisher: the Owle and the lesser soye of Birdes: as also the Fox and Puttocke: the Horse and the Gryphin: the Dolphin & Whirlepole: the Lamprey, and Conger: the Elephant and little House: the Elephant again and Rhinoceros with his snout so crooked: the Scorpion and Stellio which is so bespeckled: the Salamander and the Snaille: the Frog and the Bée: the Bée and the Weasel: the Bée also and the Swallow: as also againe the Weasel is the chiefest enimie that the Cockatrice hath: the Rat of Indie the greatest enimie that the Aspis hath. And as there is such naturall strife betwene these and such like: so is there againe (in as many kindes as we befoze made men-
tion

tion of) a naturall agréement oꝛ loue made by confederacie of like kindes, oꝛ else those that are not greatly disagreeing oꝛ differing. The Turtle Doue and Parret oꝛ Popiniay take parts and holde together: as also the Choffe and Woodlarcke: the ring Doue & Partrich: the Peacocke and the other common Doves: the liellie Sheepe and the bee Cote: the Jay and Sterne oꝛ Seamew: and many other doe the same, which to rehearse woulde require large volumes.

Of the Whirlepoole.

The Whirlepoole in French is called Balene. She is a fish of the Sea like a beast: foꝛ whome many strive to haue hir called the Whale: other are at variance to haue hir named Pristix of y^e infinitiue mode of the Greeke verbe Prizein, which is to cut oꝛ seuer, as this is reported to cut the waues of the Sea as she swimmeth: she is of wonderful length. Plinie sayth, as also Aristotle, that she breatheth in the water: which thing they two strive at to be done in the residue of fishes. She giueth hir yong milke by Teate: which thing verie fewe other fishes do. She is often dilled in y^e water: foꝛ the which she often coueteth y^e Sands to refresh hir spirites, and wil there sometimes play:
some

The thirde Booke
sometimes also sleepe a while.

Of the Whale.

The Whale with the Germanes is called the Wallfiche: many of the Latine wyters are at strife to haue hir and Balena al one. Aristo. as likewise Plinie, will haue all those fishes called Cæte which are of y greatest sort: and which bring forth yong, and that a perfect and liuing thing so soone as they are deliuered; To speake of the hugenesse or vastnesse of this I neede not: for that euerie traueiler knoweth it. Of hir loue towards hir yong I must somewhat speake. This is the report that goeth of hir: at one time she bringeth forth many: and ouer those many as though they were but one, she is all alike vigilant. The greatest perils that most endamage them are the Sea stormes or tempestes: at these therefore she bleseth this knack. She is saide to encompassse them all round about with hir bending bodie, and so as in a Parlour house safely to defende them: of other she is saide to swallow them by into hir entrayles or belly for a time: and there to kepe them safely: after the bryoling of the Sea being once ended she poureth them out againe, and so by this meanes they are without their perill.

Of the Woulfe.

The Woulfe is called *Lupus* saith *Isidore*, as if you would say *Leopos*, footed like the Lyon. It is a most rauinous kinde of Beast, terrible, and astonying a man at his first sight: whereof arose an olde *Prouerbe*, *Lupus in fabula*. Signifieng, that there it was best to stay, and to haue no more such talke of him as was talked of before. *Aristotle* saith, that in time of coniunctiō they be most fierce, alwaies wood so long as they haue yong. And the same *Au- tho* also saith, that when they are hunted and put to flight, they cary their yong with them, & in their iourneying they eate of *Origan*, to sharpe their teeth, which are in a maner like to our *Saw*. They being in extreme hunger (rather than they should famish) feede hartily vpon yearth and such like grosse matter. *Quid* recozdeeth of a pleasure done oʒ of well deser- uing in this kind to two bʒethʒen, *Romulus* & *Remus*, whome *Amulius* their Graundfather sought to haue destroyed. And thus he shew- eth the same.

*Venit ad expositos (mirum) Lupa fata gemellos,
quis credat pueris non nocuisse feram.*

A Woulfe with belly big with yong
to two twinnes abiect came

Who

The thirde Booke

who in the world would not haue thought
that these should haue had harme

Likewise a hox Woulfe of wonderfull crueltie:
is reported at the beheading of Edmond King
of England to haue taken away from the cō-
pany his heade, and to haue p̄serued it long
time without hurt oꝝ blemish.

Of the Worme.

THe Worme is called Vermis, quasi Ver-
tens, for complication oꝝ folding had in his
body as it crepeth, some wil haue it called Ver-
mis, for shewing himself first in the springtime
at what time, the whole kinde commeth forth.
As they haue diuers kinds, (although but one
common name) so haue they diuers meanes to
engender. For some arise of rottennes of flesh,
some of corrupt humors, some by drie rotten-
nesse: Againne some by meeting had of both
kinds. Wormes are verie wonderfull in their
kinde. One kind which is called the Panlmer
that that maketh hauocke of our fruite in the
Garden oꝝ field: another which bꝛædeth in the
toppes of Ashes and Oliues, and is in colour
græne: in humoꝝ oꝝ iuice verie poysonous,
and is called Cantharis, another which is cal-
led the Cauler, which eateth out the sides of h̄
leaves of many herbes and especially of Basel.

And

Another which is named Cnips, which eateth
 through Timber and hauing eaten it through
 neuer resteth in al one place: wherfoze he hath
 his Prouerb. Cnips in loco stare non potest.
 And is pproperlie applied to men, that be swaue-
 ring and inconstant. And there is a Worme
 called Cerastes, which when she hath had hir
 belly full and eaten inough, engendreth ano-
 ther. And there is another which is called the
 fier Worme, & semeth as it were to be a kinde
 of Spider: which flyeth by night to the candle-
 light or flame of the fier, and hath hir pastime
 so awhile, till hir winges be singed or bzent: &
 after that she hirsselfe also lacking these, cannot
 escape, but is also bzent: whose follie hath also
 raysted by a Prouerb Pyrausta gaudere gau-
 dium. The fire woorme hath toyed his ioy: foo-
 lish men pleasure is little and short. The Be-
 tle also is of the same linage and stock that the
 Worme is: likewise the Spider both y of the
 yearth, and that also of the water. This laste
 is of such nimbleness that running vpo the
 water neuer downeth nor deaueth, like-
 wise the Butterflie: out of whose
 dung Mothes are said to bzaede,
 with many moe else, which do
 require longer discourse.

FINIS.

The Conclusion.

AS Vatinius Seruilius in his life time was hated & approachfully spoken of for that he like a Snail spent all his life time in ease and ydlenesse, without any fruite that he gathered either to better himselfe or others: so contrariwise could Cleanthes the Philosopher well away with labour and paines taking in writing after his sort: & was glad to utter abroad & that was in him best to doe. And as Cleanthes is yet spoken of, not for any great workes of his, or for that he in stile and inditing excelled other: but for that he employed all his endeour to the comendation of others: so haue I (gentle Reader) one as farre behinde Cleanthes, as he was the sect and Geneologie of the Peripatitians, somewhat unlaced or vnripped, some of the Seames of the thirde quarter of Philosophies attyre or aray: (for his whole coate as we reade, hath but thre quarters: the one called Dialectike: the other Morall or Ciuill: the thirde naturall or wonderfull.) Although I haue not shewed thee his altogether naked which thing Aristotle & others of his sect, as also Albert & Plinie haue done: the sight or shew whereof if thou couerest, I would wish thee to resort to these: For theirs is the fountaine: and mine a small Arme thereof. yet had I rather be an arme eyther of these or of some other as Cleanthes was, then to be nothing at all as was Vatinius. And yet for all this when I had enterprised this, I was not ignorant: that Sicconius that ment so wel. had his Catullus: euerie Turnus had his Dances: euerie Cicero had his Salust: & for such his malice is now called Cicero mastix Ciceros whip. Likewise euerie Plaro hath his Xenophon. Varro hath his Palemon, yea & this Liner is so whote on fire that the Witch and Sorceresse Cyce enuieth & Scilla so amorous a Symphould

The Conclusion.

Should haue a doo with Glaucus oz haue his loue : in-
somuch that she hath infected that fountaine wher-
in Scylla was woont to wash hir selfe . But let the
Queene take heede least she at the request of Scylla
be not turned into a Sea monster. And let muttring
Murius take heede least he be serued with the same
saunce. Virgil requited Baius and Meuius. Fur-
ther, let theie vnderstande that euerie man is not at
Corinth. Neither can euerie man carrie a Palme oz
Lawrel Cheeke by Cheeke with Dypheus oz Doz-
ceus : neyther yet hath euerye man Harmogenes
Harpe. Tell me, canst thou play after Tellens tune,
oz haue this to be thy peculiar Proverbe : Cane ea-
que sunt Tellenis. Sing after Tellens sort : that
is to say, sing sweetly, oz let vs heare a heauely noise.
No. Let not euery man looke to play and strue with
Tellen oz with Agathon. It shall suffice vs to haue
Philomelus his cunning. And ye Hellyconians, al-
though that Babys come in in place amongst you :
as he did when as Minerva played so sweetely, yet
if he shall disquiet you (as Babys did Minerva)
shame him not with ieasting oz iarring (no more the
Minerva did) but thinke that his shame is great y-
nough (whatsoeuer he be) if that he playeth & har-
peth ylsaouredly . If God giue him life he may
haue better perfection and ripenesse. And thus much
I had to the learned sort. The other I doe not mis-
tust : for whom principally I was couetous to be-
come this such my trauaile, and will (if I shall see
hem thankfull hereafter) more abundantlye to
their delectation and profite. So that if they haue
any consideration at all, they may be moued at
this the working of God in these such his
inferiour Creatures : who is to
be praysed for euer and
euer. Amen.

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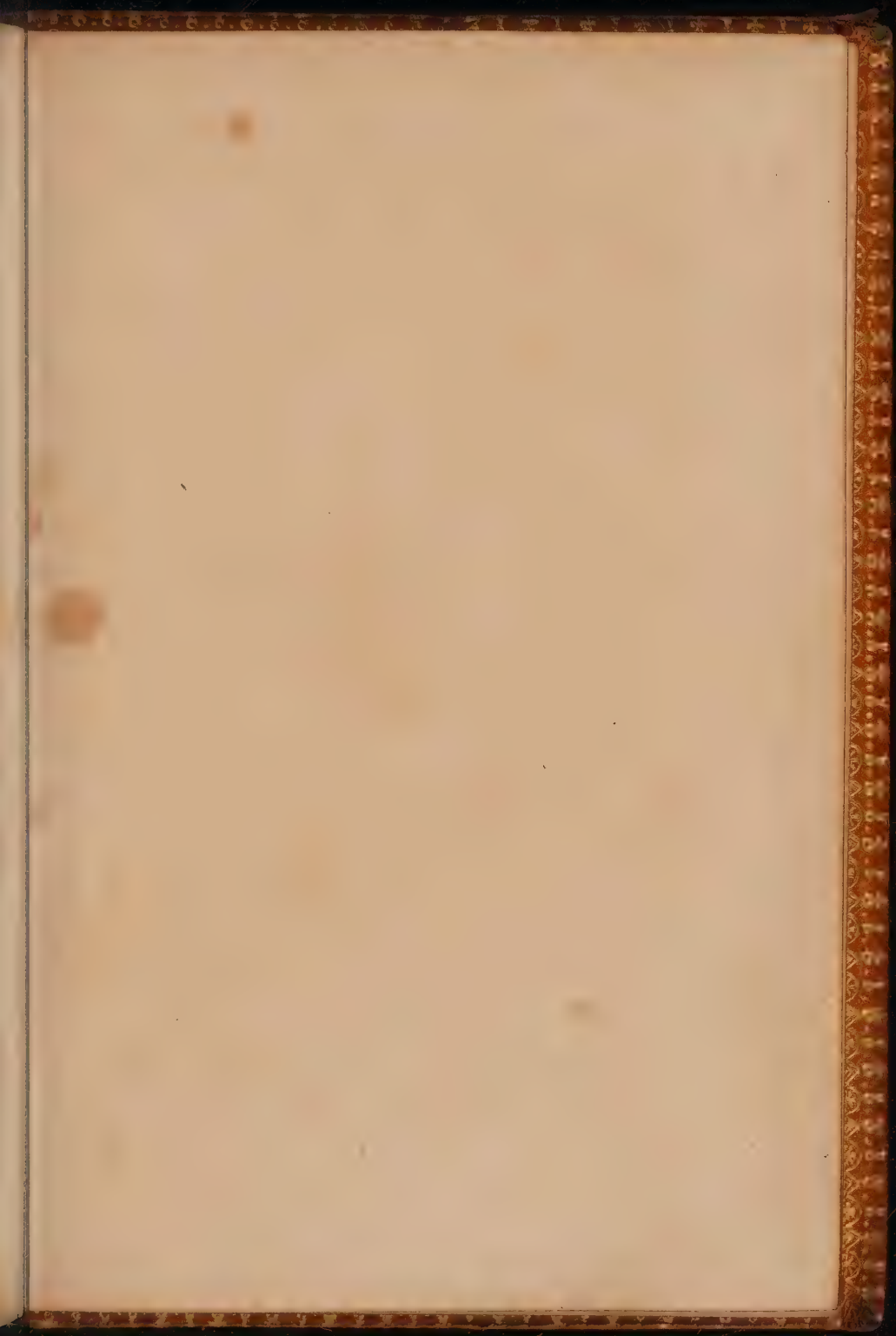
Anno Domini.

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Cum Priuilegio.







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